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ABSTRACT

This monograph describes a process to transform the routine managerial aspects of the Catholic school principalship into a vibrant and prayerful ministry. It opens with a portrayal of a fictitious Catholic school principal, and the contemplative skills that are used as a method of reflective practice and leadership. The focus is on how to integrate educational-leadership practice with Catholic educational-leadership practice. The book summarizes key theoretical concepts related to contemplative practices. It discusses research that focuses on reflective practice and action research, and describes ways that preservice teachers can analyze their field experiences. The text also offers three levels of reflection to delineate the differences in behavior between educators who choose to act exclusively as technicians, and those who operate from a reflective framework. It elaborates six problem-solving frameworks to help Catholic educational leaders sort through the administrative problems they contend with, and to present the benefits of using multiple strategies for managing problems. It also explores the critical level of reflective practice by considering the substantive element overlooked in conventional reflective practice literature. The last chapter summarizes the importance of contemplative practice by positing a direct connection between the elements of character and the elements of leadership. (Contains 102 references.) (RJM)

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The NCEA *Catholic Educational Leadership* Monograph Series

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National Catholic Educational Association

Character and the Contemplative Principal

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The NCEA *Catholic Educational Leadership*
Monograph Series

Character and the Contemplative Principal

Merylann J. Schuttloffel

National Catholic Educational Association

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Overview

The NCEA's Catholic Educational Leadership Monograph Series: Reflective Guides for Catholic Educational Leaders

• The principal's importance...

Research studying the principalship reveals just how important principals are in fostering school improvement (Griffiths, 1988; Murphy, 1992: Smylie, 1992). Although the place where much of the action in schools transpires is in its classrooms (and hence, educational reformers focus largely upon what transpires in the teaching/learning context), much of the school's success seems to hinge largely upon the principal's ability to make sense of things in such a way that teachers become more effective in accomplishing in their classrooms what they are there to accomplish (Ackerman, Donaldson, & van der Bogert, 1996).

Perhaps principals figure so prominently in efforts to improve schooling because role expectations and personalities interact in a very powerful way, as Getzels and Guba (1957) argued nearly four decades ago. Or perhaps this effect is due simply to the eminence of the principal's office, given its focal prominence not only from an architectural perspective but also from a psychological perspective. While researchers suggest that principals do influence and shape life within schools in ways that no other single role, personality, or office can (Beck & Murphy, 1992), researchers are not at all unanimous about the conditions that make this so, as Foster (1980a, 1980b) astutely observes.

Whatever the actual reason may be, principals do occupy an important role, one vesting them with authority to articulate the school's fundamental purpose to a variety of constituents. In Catholic schools, principals may articulate this purpose at the opening liturgy of the school year and at the back-to-school night, pronouncing for all to hear "who we are," "what we shall be about," and, "the way we do things around here." Principals also reiterate their school's fundamental purpose while admonishing students or offering professional advice and counsel to their teachers. In the midst of a tragedy (for example, the death of a teacher, of a student's parent or pet, or as sadly is becoming all too frequent today, the violent and senseless death of a youngster), it is the principal who is expected to utter words of consolation on behalf of the entire school community. In these and many other situations, the principal's words can give deeper meaning to actions and events in terms of the school's purpose.

When principals effectively marshal the resources of their role, personalities, and office in leading others to share the school's purpose, teachers and students, for example, can direct their efforts toward achieving the school's goals. It is this synergy of efforts, Vaill (1986) argues, that sets "high performing systems" apart from mediocre or even good organizations. "Purposing," as Vaill describes this synergy, is that "stream of leadership activities which induce in the organization's membership clarity and consensus about the organization's fundamental beliefs, goals, and aspirations" (p. 91).

Without doubt, there are many Catholic school principals who capably articulate their school's purpose. In addition, these principals deftly manage what it means to be a member of the school community. In sum, these principals make it possible for others to identify their self-interest with the school's purpose.

• A threat to the school's Catholic identity...

For well over a century, religious women and men and priests have engaged in *Catholic* educational purposing, making it possible for generations of teachers and students to contribute to and experience great satisfaction and outstanding achievement as they have directed their efforts to fulfilling their school's Catholic purpose. For many teachers and students, the devotion of the religious sisters and brothers and priests inspired them to such an extent that the Catholic school's identity became identified with the selfless devotion of these men and women (Jacobs, 1998a, 1998b, 1998c). And, rightly so.

However, in the decades following the close of the Second Vatican Council, the number of religious sisters and brothers and priests steadily declined. Meanwhile, the percentage of lay men and women who have committed themselves to the Church's educational apostolate increased markedly, although the total pool of Catholic schools (and hence, of teachers and principals) declined overall. While these trends indicate that some laity are generously responding to God's call to serve as educators in Catholic schools, as with all changes, new threats and opportunities emerge.

The exodus of religious sisters and brothers and priests from Catholic schools, however, is not the most significant issue that must be reckoned with. The paramount issue posed by this exodus concerns how the laity will receive the formation they need in order to preserve and perfect the identity of the Catholic school. If lay principals are to lead their school communities to engage in *Catholic* educational purposing, they will need the philosophical, theological, and historical training that was part-and-parcel of the formation program for religious sisters and brothers and priests whose communities staffed Catholic schools. The formation that young religious received in prior generations, for better or worse, provided an introduction to the purpose of Catholic education, one intended to guide decision making once they would begin teaching and administering in Catholic schools. Without such a formative program, it is difficult to envision how, even the with the best of intentions, lay principals will engage in authentic Catholic educational purposing and foster their school's Catholic identity.

How, then, will the laity receive the appropriate formative training they need to teach and administer effectively in Catholic schools?

In fact, generic teacher and administrator training can be undertaken at any college or university that sponsors these programs. Typical training includes an array of courses, field experiences, and internships designed to influence how an educator will deal with the problems of practice. In most places, teacher training commences during the undergraduate years when students select education as their major. On the other hand, administrator training programs begin at the graduate level, and most programs presuppose that the aspiring administrator has attained a sufficient teaching experience to be able to develop a richer and more complex understanding about what school administration really entails. Overall, the intention behind all professional training, whether it be for teachers or administrators, is to ensure that graduates possess the fundamental skills and knowledge that will enable them to practice their craft competently.

However, competence is only a first step. There are other important matters that educators must address as part of their work in schools, not the least of which is the substantive purpose for which we educate youth.

Aware of this need, administrator preparation is changing (Murphy, 1992; Prestine & Thurston, 1994). Many programs now introduce students to the notion of educational "purposing," as Vaill (1986) describes it, seeking to foster in students a consciousness that the principal's purpose in schools embraces "focusing upon a core mission," "formulating a consensus," and "collaborating in a shared vision." But, it must be remembered, purposing is not cheerleading. Instead, purposing necessitates a leader who is capable of translating a vision about substantive purposes into concrete activities.

How will Catholic principals receive the training that will qualify them to translate the "grammar of Catholic schooling" (Jacobs, 1998d) into actions that symbolize the abstract values embedded in the Catholic school's purpose?

• The principal and Catholic educational purposing...

To bring the moral and intellectual purpose of Catholic schooling to fruition, Catholic schools need principals who can lead their faculty and students to embrace and to be animated by the Catholic vision of life. This requirement assumes, however, that Catholic principals have received training in the philosophical and theological purposes at the heart of this apostolate.

Honed through centuries of the Church's experience, some of these philosophical and theological purposes challenge current practice, requiring educators to consider why they do what they do in their classrooms and schools. Other Catholic educational purposes flatly contradict current notions about teaching and administering schools. If Catholic educational leaders are to provide leadership in the Catholic schools entrusted to their ministry, they need to know and understand why and how Catholic educational philosophy and theology stand critical of some current educational trends while being supportive of others.

In addition to the theological and philosophical purposes at the heart of the Catholic schooling, principals of Catholic schools also need to be conversant with Catholic educational history, particularly as this drama has been enacted in the United States. The U.S. Catholic community's epic struggle to provide for the moral and intellectual formation of its students offers Catholic principals today instructive lessons about the culture and identity of the Catholic school, its purpose and importance, as well as what educators in Catholic schools ought to be doing for students. Conversancy with the experience of the U.S. Catholic community in its attempt to educate youth will enable Catholic school principals to place the issues confronting them within a larger historical context, to see how many of the issues facing them today have been dealt with in previous generations, and to respond to these issues in concert with the lessons that can be learned from Catholic educational history.

Earlier this century, when religious sisters and brothers and priests predominated the landscape of Catholic schooling, parents could assume with relative certainty that the school's principal, at least, was familiar with Catholic educational theology, philosophy, and history. In most cases, principals familiar with these matters provided educational leadership steeped in Catholic educational principles. Most significantly, training provided principals a background in the purposes underlying Catholic education and, as a consequence, enabled them to speak authoritatively about the school, its programs, and its effects upon students. Ironically, it was during this era that, while most knew what the Catholic school stood *for*, few worried about how it was managed. In striking contrast, as the public today worries more and more about managing schools and links this concept to quality education, the focus upon educational purposes becomes less important and quality schooling erodes. The evidence is clear: when the principal and faculty communicate and enact a compelling vision of schooling that coincides with parental interests, students benefit from the school's program (Bryk, Lee, & Holland, 1993; Coleman, Hoffer, & Kilgore, 1982; Coleman & Hoffer, 1987).

The threat posed by the loss of the religious sisters and brothers and priests who staffed Catholic schools during previous generations is something that can be dealt with. To meet the challenge, those charged with educational leadership within the U.S. Catholic community must provide formative training for aspiring and practicing Catholic school principals. They must be prepared to communicate the nature and purpose of Catholic schooling and to lead others to reflect upon the fundamental purposes that give life to and guide this apostolate.

• The evolution of the NCEA's *Catholic Educational Leadership* Monograph Series...

The NCEA's *Catholic Educational Leadership* monograph series has evolved from an extended national conversation concerning this issue. Not only are the number of religious sisters and brothers and priests in school declining, the number of religious vocations is also declining. But, rather than bemoan this trend, the Catholic community must look forward and prepare for a future that will be characterized by increased lay responsibility for many of the Church's temporal activities. Without doubt, if Catholic schools are to survive, the laity will have to respond to God's call and bear the responsibility for providing for the moral and intellectual formation of youth. In order to fulfill their call and its concomitant responsibilities, these men and women will need a specialized formation in order to build upon the legacy bequeathed by their forebears.

Nationally, there have been many efforts to provide this type of formative training. The United States Catholic Conference has published a three-volume preparation program for future and neophyte principals, *Formation and Development for Catholic School Leaders*. Villanova University has sponsored the national satellite teleconference series, *Renewing the Heritage*, which brought together aspiring and practicing Catholic educational leaders with recognized experts from Catholic higher education. Several Catholic colleges and universities have programs specially designed to train Catholic educational leaders. For example, the University of San Francisco's Institute for Catholic Educational Leadership exemplifies how Catholic higher education can work to provide aspiring Catholic educational leaders the formation they need to lead the nation's Catholic schools. At the University of Notre Dame, the Alliance for Catholic Education has prepared young Catholic adults to teach in dioceses experiencing a shortage of qualified Catholic educators. Maybe, in the long run, the Alliance will provide a new stream of vocations to the Catholic educational apostolate and perhaps some Alliance graduates will become the next generation's Catholic educational leaders. Lastly, several of the nation's Catholic institutions of higher education have collaborated to publish *Catholic Education: A Journal of Inquiry and Practice*. After two decades of silence, there once again exists a venue for thoughtful and extended scholarly as well as practical conversation about the issues and problems challenging U.S. Catholic education.

But, for the present, a challenge remains. Those whom God calls to serve as Catholic school principals deserve as much formative training as it is possible to provide them without duplicating already existing institutional efforts and depleting limited resources even further.

• Who these monographs are intended for...

The NCEA's *Catholic Educational Leadership* monograph series is designed to supplement and extend currently existing efforts by providing access to literature integrating Catholic educational philosophy, theology, and history with the best available educational leadership theory and practice. Intended primarily for aspiring and practicing principals, the monograph series is also directed at other Catholic educational leaders: graduate students in Catholic educational leadership programs; superintendents; pastors and seminarians; and, Catholic educators, parents, as well as members of Catholic school boards.

For principals, each volume provides insight into the nature of educational purposing, albeit from a distinctively Catholic perspective. The variety of topics will present a wide breadth of ideas and practices conveying how principals might lead their schools to preserve and perfect their Catholic identity.

For graduate students in Catholic educational leadership programs and aspiring principals in diocesan-sponsored training programs, each volume provides a compendium of philosophical, theological, and historical research describing the nature of educational leadership from a distinctively Catholic perspective. The bibliography identifies where graduate students and participants in diocesan-sponsored training programs may find primary sources in order that they may put this valuable literature to practical use.

If the Catholic community is to provide formative training for educators in its schools, it is most likely that success will hinge largely upon the efforts of diocesan superintendents. As the chief educational officer of a diocese, each superintendent bears responsibility not only for the professional development of teachers and administrators staffing diocesan schools. The superintendent also bears responsibility for their formative development as Catholic educators. Diocesan superintendents will find in the *Catholic Educational Leadership* monograph series an expansive array of ideas and topics that will not only challenge them to reflect upon how they exercise their leadership role but also how they might exercise that role by providing formative training for educators in diocesan schools.

Some pastors, particularly those who were ordained after the close of the Second Vatican Council, have not been exposed to Catholic educational thought and may feel uncomfortable, if not reluctant, to approach their congregations about educational issues. It must be asked: What could be of more importance to a pastor than the future of his congregation, that is, the children and young men and women who will grow into Catholic adulthood as the new millennium dawns? In each volume, pastors and seminarians will discover provocative ideas intended to foster reflection upon how they might fulfill their pastoral responsibility to preach to their congregations about significant educational matters, whether or not the parish sponsors a Catholic school.

Lastly, the NCEA's *Catholic Educational Leadership* monograph series endeavors to provide Catholic educators, parents, and members of Catholic school boards topical guides to stimulate reflection upon and discussion about the important educational responsibilities they bear. After having studied the materials contained in each volume, it is hoped that these individuals will be enabled to make better informed decisions about what they ought to do on behalf of the young men and women God has entrusted to them. All too often, these important parental, Church, and civic responsibilities are relegated to public officials and faceless bureaucrats who have little or no acquaintance with or interest in enacting Catholic educational thought for the benefit of youth.

• Inter-Institutional collaboration on behalf of Catholic Education...

Through the collaborative efforts of the Department of Education and Human Services at Villanova University and the NCEA's Chief Administrators of Catholic Education Department (CACE), outstanding Catholic educational theorists are joining together in a long range project to provide Catholic educational leaders literature to spur their formation.

As series editor, Fr. Richard Jacobs, O.S.A., of Villanova University, is recruiting outstanding Catholic educators to develop reflective guides that will enable Catholic educational leaders to learn and to think about their important role in fostering school improvement, with a particular focus on their school's Catholic identity. His experience, both as a teacher and administrator in Catholic middle and secondary schools as well as his work in Catholic higher education and as a consultant to Catholic dioceses and schools nationwide, has provided Fr. Jacobs the background to understand the formative needs of Catholic educational leaders and to translate those needs into successful programs. In addition, his editorial experience enables Fr. Jacobs to shepherd texts from inception through publication.

Mr. Daniel F. Curtin, CACE Executive Director, is responsible for series supervision. In this role, Mr. Curtin works with Fr. Jacobs to oversee the development of each volume, ensuring that these publications are not only theoretically beneficial but also of practical significance for aspiring and practicing Catholic educational leaders. As an experienced expert in Catholic education, Mr. Curtin possesses the local and national perspective to oversee the development of a monograph series that will not duplicate but will enhance the projects and programs already functioning to form a new generation of Catholic educational leaders.

Assisting Fr. Jacobs and Mr. Curtin are several CACE representatives. These individuals review each manuscript and offer critical feedback so that Fr. Jacobs and Mr. Curtin may work with the authors to ensure that the interests of each target audience will be met.

This inter-institutional collaborative effort on behalf of Catholic education is an important step forward. Bringing together representatives from Catholic higher education, a national Catholic educational organization, and seasoned Catholic educational leaders to develop a monograph series for aspiring and practicing Catholic educational leaders portends a good future. By sharing their different gifts on behalf of Catholic education, the Body of Christ will be enriched as Catholic educational thought is renewed in the formation of the next generation of Catholic educational leaders.

• Using the monographs...

Each volume published in the NCEA's *Catholic Educational Leadership* monograph series is not solely a scholarly reflection about the nature and purpose of Catholic educational leadership. While each volume does include some scholarly reflection, the content also provides aspiring and practicing Catholic school principals practical guidance about how they might think about their vocation to lead the community of the Catholic school as well as how they might engage in Catholic educational purposing.

Each volume, then, is written in a style that includes practical applications and is formatted to provide reflective questions and activities along the expanded outside margins. These questions and activities help readers to focus, in very practical ways, upon ideas and concepts essential to Catholic educational leadership. Readers are urged to take notes and to write down their thoughts and ideas as they read each volume so that, as readers think about and plan to exercise Catholic educational leadership in the schools entrusted to their ministry, they can return to their jottings and apply them to the situations confronting them in actual practice.

Were readers to complete and reflect upon the questions and activities included in the margins as well as to engage in the practical activities spurred by each volume of the NCEA's *Catholic Educational Leadership* monograph series, readers would find themselves better prepared to engage in Catholic educational purposing. Not only would readers possess a more comprehensive understanding about the nature of Catholic educational leadership; in addition, they would also have developed action plans for translating the philosophical, theological, and historical ideals of the Catholic educational heritage into actual practice in their schools. The content of each volume, then, is not a dogmatic pronouncement mandating what Catholic educational leaders must to do in their ministry, as if the NCEA's *Catholic Educational Leadership* monograph series provides a "how to" cookbook of educational leadership recipes for principals to duplicate at their Catholic schools. Rather, the philosophical, theological, and historical concepts included in each volume are intended to encourage a reflective practice perspective concerning what Catholic educational leadership involves and the principles upon which Catholic educational leadership might be exercised in the nation's Catholic schools.

While the decline of religious sisters and brothers and priests in schools can be viewed as a threat to the future of Catholic education, the interest expressed by many lay men and women to follow in the footsteps of their forebears presents a tremendous resource and opportunity for the Catholic community. As the identity of the Catholic school is equated more with educational purposing than the fact of whether or not school's principal and teachers are religious sisters and brothers or priests, Catholic educational leaders can take advantage of the opportunity to form the new generation of lay Catholic educational leaders. These devoted men and women will carry forward the purpose of Catholic education into the 21st century, just as their religious forebears did at the turn of the 20th century.

On the Feast of the Assumption
August 15, 1999

Richard Jacobs, O.S.A.
Villanova University

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Educational Association

Preface

In the late-1960s, Harry Wolcott, a research associate at the Center for the Advanced Study of Educational Administration and professor at the University of Oregon, shadowed Ed Bell, then in his sixth year as principal of the William Howard Taft Elementary School of the Columbia (OR) Unified School District. Wolcott wanted to observe Bell engaging in his work to investigate the broader cultural context of the principalship as well as to identify how circumstances that appear external to the role actually impact it.

Wolcott's pathbreaking study, *The Man in the Principal's Office*, is noteworthy—indeed, it is a classic—for it illuminates the obscure yet ever-present and potentially menacing network of relationships that principals confront daily. The nature of these relationships, Wolcott notes, requires that the "greatest part of a principal's time is spent in an almost endless series of encounters, from the moment he arrives at school until the moment he leaves" (1973, p. 88).

During his work day, Ed Bell spends 61% of his time in short interactions (Wolcott, 1973, p. 88). Some occur in formal meetings and conferences, while most transpire through informal deliberate, casual, or chance encounters. For example, Bell uses telephone calls, staff requests, illnesses and accidents, and student misbehavior to resolve or to prevent the conflicts latent in the tangled web of relationships characterizing normal days at Taft Elementary. And, as seasoned principals know all too well, Ed's interactions, like the ocean's tides, only recede when he leaves the office at the end of the school day, oftentimes as late as 10:00 p.m.

What is the purpose for which principals devote so much of this precious commodity, time, to interact with constituents? To state the question in another way: What do principals hope to achieve by devoting nearly two-thirds of their days to managing relationships?

In *Character and the Contemplative Principal*, Merylann J. Schuttloffel offers a provocative response, suggesting that Catholic educational leaders should use the short interactions comprising their days to communicate the fundamental purpose—the *why*—that animates Catholic schooling. Whether these interactions involve parents, students, pastors, or school board members, Schuttloffel implies that principals can use their interactions—even with difficult people—to further their school's *a priori* purpose as a faith-formation community.

Like Wolcott, who shadowed Ed Bell and documented his interactions in a chapter entitled "A Day in the Life" (1973), so too, Schuttloffel invites readers to shadow the fictitious principal of Holy Name Catholic School, Annie Jacobson, through her day (pp. 12-29). Again, like Ed Bell, who uses his interactions to resolve the conflicts threatening to disrupt school, Annie Jacobson also uses her interactions to resolve conflicts. But, unlike Ed Bell, Annie Jacobson uses her interactions to focus, to consider prayerfully, and to resolve the fundamental moral dilemmas—those conflicts of values—threatening to obscure her school's purpose as a faith-formation community.

Schuttloffel walks her readers through Annie's day and sets a context to demarcate how secular educational leadership practice differs from Catholic educational leadership practice. Not under-estimating the critical importance of effective school managerial practice, Schuttloffel reminds Catholic school principals that constantly putting out the fires which threaten to destabilize the status quo is not the principal's primary mission. Of far greater significance is the principal's ministry to the Catholic school community, that is, how a principal—as a Catholic educational leader—can use one's interactions with various constituents to give meaning to and to promote faith formation.

This notion relates to Wolcott's finding that "[a]dministrators tend to be uneasy about the way they actually distribute their time...they cannot escape a nagging feeling that the way they *do* allocate their time is not the way they *should* allocate it" (italics in original, 1973, p. xii). In sum, what principals actually *do* with their time, it seems, is not what they have been told or believe they *should* do with their time.

While Ed Bell espouses to " 'take it all in stride' and to prevent days at school from becoming frantic" (p. 40), Wolcott notes that Ed's conception of the principalship does not allow him to pause even for a minute, to relax, to stop what he is doing and, momentarily, to force school problems out of his mind. Wolcott attributes part of Ed's inability to step back from the frenetic pace of daily life at William Howard Taft Elementary School to the expectations Ed believes other members of the school community place upon him. Wolcott notes:

> [Ed's] job required him to be constantly available; moments which he intended for a brief respite (for example, a cup of coffee in the faculty room) were more likely to become periods of intense interaction than moments in which he could catch up. (p. 41)

For principals like Ed Bell, a pause in the midst of a busy day—even to enjoy a cup of coffee—requires that they balance multiple interests, weigh conflicting solutions, and compensate for personal and professional weaknesses (p. 63). Unconstrained time at school is taken up almost totally by the demands that others place upon the principal.

Must this inevitably be the case? Is it true that the networks of relationships and interactions characterizing daily life in schools must necessarily render principals incapable of taking time to relax, to reflect, and to take stock of more substantive matters?

Like Ed Bell, Annie Jacobson is besieged from every side and she worries about the problems constantly vying for her attention. As one might expect, Annie's constituents—with their attendant problems and moral dilemmas—intrude upon Annie's responsibility for dealing with other, seemingly more pressing administrative matters. But, as Annie ponders whether managerial problems or faith formation should take priority, Annie's question about how she *should* spend her time slowly begins to transform her reflections into moments of contemplation.

When confronted by similar pressures, Catholic educational leaders might heed Jesus' teaching on the occasion when Martha welcomed him to her home (Luke 10:38-42). Martha spends her time—busying herself to the point of distraction—attending to the details of hospitality, while Mary seats herself at the Lord's feet and listens attentively to his words. Perturbed by her sister's passivity, Martha complains: "Lord, do you not care that my sister has left me to get on with the work by myself? Tell her to come and lend a hand." In response, Jesus says: "Martha, Martha, you are fretting and fussing about so many things; but one thing is necessary. The part that Mary has chosen is best; and it shall not be taken away from her."

As Sergiovanni (1991) notes, effective school management is but one of three necessary pre-conditions if school leaders are to direct their energies toward bringing their school's purpose to fruition. Like Martha, Sergiovanni upholds the notion that principals must not overlook their managerial responsibilities. Yet, if principals are preoccupied with and distracted by their managerial responsibilities, the purpose for which their schools exist may well suffer.

In this sense, then, educational leadership is not an either/or, take it or leave it, zero-sum proposition. More properly, educational leadership is a matter of attending to the school's purpose while upholding and promoting it through one's daily interactions with the members of the school community. Like Mary, principals must be attentive to the school's purpose, what Jesus termed "the best."

Schuttloffel asserts, however, that Catholic educational leaders should do more. Exploring beyond the terrain charted by Wolcott and subsequent calls for principals to engage in reflective practice (Sergiovanni, 1992), Schuttloffel demonstrates how Catholic educational leaders can delve into "contemplative practice," a discipline Schuttloffel suggests will support Catholic school leaders as they struggle to integrate Gospel values into the decision-making process. By giving prayerful consideration to the incidents comprising their days and integrating their professional beliefs about teaching and learning with Gospel values, Schuttloffel maintains that Catholic educational leaders will bring coherence to their role and functioning. In short, these principals view school management as providing the material to engage in contemplative practice by using the problems and dilemmas of their day as the primary means to foster faith formation. For these Catholic educational leaders, Martha's attention to detail and Mary's attention to what is best are neither mutually exclusive nor antagonistic; rather, action and contemplation are complementary—in the person of the principal—for the benefit of the school community.

Wolcott notes that while Ed Bell deals well with the disparate expectations of his constituents, what he really longs for is a clearer definition of his role, a definition that would define what he should be doing (Wolcott, 1973, p. 297). This ambiguity, Wolcott asserts, necessitates that principals inculcate two virtues. First, principals need patience as they engage in "the continuing and self-conscious examination of their present role and a preoccupation with what the role might or should become" (p. 296). Second, because principals are "bombarded with the notion that they are, and ought to be, agents of change" (p. 307) and, if they are to survive because for them "*every problem is important*" (italics in original, p. 316), principals must possess prudence so that they can make wise decisions about what problem to attack first.

For Catholic educational leaders, Ed Bell's reality should provoke discomfort. One unintended consequence of longing for a role definition that would define what principals do is that, by focusing upon one's interactions as a means to solve problems, one begets a cycle of co-dependency. In this scenario, a principal's "almost tangible quality of superdedication to try do anything for everybody" (p. 316) renders the principal ineffectual in leading the school community to achieve its substantive purpose. Another unintended consequence emerges as it comes time for the principal to leave at day's end, and not just at day's end but when it is time to retire from the office. It might well be asked: What will the Ed Bells' of the world have accomplished? Is it, as Wolcott notes, that they "serve their institutions and their society solely as monitors for continuity"? (p. 321)

Is the principalship, then, nothing more than artfully managing people and their conflicting interests so as to maintain balance in the school? This needn't be the case, Schuttloffel argues.

Because contemplative practice integrates the Catholic educational leader's beliefs, world view, and actions into decisions coherent with Gospel values, Catholic educational leaders build faith-formation communities not only by being patient and prudent but, more so, by exemplifying to their constituents the theological and moral virtues. Contemplative practice, then, enables Catholic educational leaders to use their interactions to teach as Jesus did—by word and example—what it means to be a member of the school community and of the Church community as well.

For principals who engage in contemplative practice, the school's primary purpose, faith formation, is not some abstract Platonic idea. Neither is it an elusive goal one hopes to achieve but in reality is secondary to (or worse yet, disconnected from) the managerial realities associated with educating youth. Instead, contemplative practice brings coherence to decision making so that through their many short interactions, Catholic educational leaders will guide their school communities away from merely espousing noble ideals expressed in Church documents and their school's philosophy and towards translating these noble ideals into concrete, living, and vibrant educational programs and experiences for every member of the Catholic school community. The key to effect this desired outcome, Schuttloffel maintains, is the principal's character.

After these women and men leave the office at day's end or when they retire from office, they will not be hailed for having kept their schools functioning "on an even keel." Neither will these women and men—like Ed Bell—be remembered for having served their institutions and society as monitors for continuity. More substantively, these women and men—as public ministers of the Church—will be revered for their tireless efforts and unceasing dedication to renew the lessons of Scripture and Church teaching for this generation of youth.

There is much to commend study of Professor Schuttloffel's work, *Character and the Contemplative Principal*. This newest addition to the NCEA's *Catholic Educational Leadership* monograph series offers a process to transform the routine managerial aspects of the Catholic school principalship into a living and vibrant, prayerful ministry. In addition—and more substantively—this volume leads its readers through that process so that Catholic educational leaders might exemplify better the theological and moral virtues embedded in their character. Thus, by elevating the principal's work into a prayerful ministry, Professor Schuttloffel demonstrates how Catholic educational leaders can use the many interactions of their "days" to shepherd an entire school community to embrace faith formation as its substantive purpose.

Chapter 1

...the gate of entry to this castle
is prayer and reflection.
St. Teresa of Avila (Kavanaugh & Rodriguez, p. 38)

Introduction

Like their peers in the nation's elementary and secondary schools, novice principals in Catholic schools typically arrive on the job possessing the professional skills they will need to be successful. Quickly, however, most new principals come to the startling conclusion that the skills they learned in their professional training do not address the moral dilemmas that generate conflict within the school's culture and, by extension, within the role of principal. Neophytes sometimes feel inept and oftentimes express frustration and confusion about the limitations of their pre-service training.

Character and the Contemplative Principal travels a journey alongside a fictitious Catholic school principal, Annie Jacobson, a woman whose leadership experiences symbolize those of Catholic educational leaders across an array of settings. However, in contrast to her peers who also find themselves besieged from all sides by many problems and who rely upon the textbook solutions learned in their principal's certification programs or personal theories to solve their problems, Annie experiments with a form of reflection that ultimately lends support to her in her role as an "architect of Catholic culture" (Cook, in press). As Annie thinks about her day-to-day experiences, she inculcates a form of reflection into her professional practice—*contemplative practice*—a process that will guide her to resolve moral dilemmas by implementing virtuous decisions that enable her to better exemplify the school's Catholic mission and to foster the development of its culture.

Early in her journey, Annie discovers that the conventional methods for reflecting upon practice which she learned in her principalship training program are incomplete for practice—as these methods do not address the Gospel values animating Catholic school culture. To remedy this deficit, Annie hazards into the realm of contemplative practice as she searches for a method of reflective practice that will make it possible for her to integrate educational leadership practice—a responsibility shared with principals throughout the nation—with Catholic educational leadership practice—the particular responsibility Catholic school principals bear. Annie is sincere in her attempts to integrate Gospel values with professional practice so that, as a Catholic educational leader, she will be responsive to the religious mission which serves as the animating heart of Catholic schooling.

Those who study or work with Catholic educational leaders oftentimes wonder, "Just what it is that sustains them?" Upon closer examination, one unmistakable answer is *character*, especially a character shaped by and exemplified in virtuous living. Contemplative practice is a process-oriented habit that can synthesize a principal's beliefs about educational theory and practice, Catholic educational leadership practice, and Gospel values.

• *The Challenge of Integrating Professional Practice and Religious Mission*

In the pastoral letter, *To Teach as Jesus Did*, the nation's Catholic bishops discussed the mission of Catholic schooling for the post-Vatican II era, reiterating a pre-Vatican II notion for their co-religionists, namely, that faith formation is the fundamental purpose for Catholic schools. The pastoral letter reaffirmed that the Catholic school's religious mission not only identifies its distinctive culture but also serves to inform all that should transpire within it (National Conference of Catholic Bishops, 1972, p. 28).

In light of the religious mission that animates Catholic schooling, principals in Catholic schools bear a significant leadership responsibility —a moral responsibility—not borne by their colleagues in non-Catholic schools. Specifically, Catholic educational leaders act to insure that students learn what it means to be Catholic—both morally and intellectually.

While this leadership responsibility might appear on the surface to be a relatively straightforward endeavor—one of putting into practice the faith that is the school's reason for existence—Catholic educational leadership is, in reality, a much more complex phenomenon. In any setting—public or nonpublic—leading a school is more akin to a juggling act than it is to following a recipe, where the individual charged with responsibility for the enterprise must quickly learn to balance an array of stresses and conflicts. To deal with the messiness of this rather delicate craft, most successful educational leaders constantly rummage about—in professional journals and magazines, at conferences, or through conversations with respected peers and mentors—for those tools of best practice that make it possible to balance the many expectations, responsibilities, and demands that are part and parcel of educational leadership.

Successful educational leadership is a complex matter in any context. But, the religious mission of the Catholic school complicates matters by placing two additional expectations upon those women and men who would wish to serve as Catholic educational leaders. That is, these individuals—first and foremost—must embody the religious mission of Catholic schooling and—second—oversee the faith formation of the school community, especially its students.

At the outset of this journey to consider the challenges posed by these two expectations, it is important to note that novice school principals generally assume their duties already committed to fundamental assumptions about their role. Sergiovanni (1992) offers an image depicting how new principals come to the job and learn on the job—a Venn diagram merging the principal's beliefs (the heart), world view (the head), and actions (the hand). Sergiovanni's image clarifies how an individual's closely-held assumptions precede leadership practice and then are embedded in it—that is, how a principal's world view influences how that individual looks at and evaluates people, places, and events and, then, acts. In addition, Sergiovanni's image implies that authentic leadership—where the heart, head, and hand are unified—is as unique and special to the principal as is the schooling context itself.

For Catholic educational leaders, the intersection of the heart, head, and hand evidences itself in one's character, the lifestyle each has chosen to give witness to the moral and intellectual virtues which Catholic educational leaders value. It is this virtuous character that inspires others to make these virtues a focal part of their own lives.

At the same time, it must be remembered that virtue cannot be drilled into human beings. Nor is virtue a haphazard or happenstance outcome that an individual can simply wish into existence. Rather, virtue is a consequence of practice—a habitual behavior whereby human beings gradually integrate their hearts, heads, and hands with a transcendent purpose. For example, as Catholic educational leaders reflect upon their lives and work in schools, they assimilate their *a priori* beliefs and values about educational leadership, their professional knowledge and skills, as well as their experiences along with those beliefs and values that transcend Catholic schooling in any setting.

For Catholic educational leaders, then, the habit of contemplative practice not only can support them as they address their professional assumptions. More significantly, contemplative practice can also afford Catholic educational leaders multiple opportunities whereby they might allow Gospel values to engage their lives and work, in short, to strengthen a virtuous character. Through this self-discipline, their practice as Catholic educational leaders is more likely to witness to those virtues exemplifying what it means to be a member of the school community and a Catholic as well.

Catholic educational leaders recognize that fostering the development of their school's Catholic culture is key to the faith formation of its students. In addition, these women and men would also recognize that fostering this culture—one unique to Catholic beliefs and values—is no easy task. Catholic educational leaders must confront the pervasive influence of the mainstream culture, deal with the many demands and expectations placed upon them, as well as recognize and seek to heal human frailty and sin.

To deal with the many obstacles that threaten to keep Catholic schools from fulfilling their religious mission, Catholic educational leaders oftentimes rummage about, looking for practical tools that will help them to foster the development of their school's Catholic culture. *Character and the Contemplative Principal* offers one such tool—a process model called "contemplative practice"—to assist Catholic educational leaders model and inspire the development of a school culture that supports the school's religious mission and encourages faith formation within it.

• *The Contents of this Monograph...*

Case studies provide useful tools for developing insight into professional practice (Lightfoot, 1983; Schön, 1991; Wolcott, 1973). Chapter 2 features a case study, *A Day in the Life of Annie Jacobson*, which introduces the world of Catholic schooling from the perspective of Annie Jacobson, the fictitious principal of Holy Name Catholic School. Annie's day provides a common ground of experience for the ensuing discussion about the nature of contemplative practice and its potential for Catholic educational leadership practice.

Annie Jacobson's case study is structured chronologically. The people and events reported in her case provide insight into the typical activities and decision-making opportunities that confront Catholic educational leaders each day. In addition, Annie Jacobson's case demonstrates how Catholic educational leaders can reflect upon these experiences and discover the two categories of situations which principals address each day. One category concerns very practical problems while the second category involves moral dilemmas (Cuban, 1992). For Catholic educational leaders, reflecting upon the latter illuminates the complexities of life and work—especially in Catholic schools—where principals oftentimes experience the painful conflict between pragmatic solutions and Gospel values. More to the point, these conflicts expose the deficiencies of secular problem-solving frameworks that fail to address the moral dimension of leadership (Sergiovanni, 1992).

Chapter 3 is divided into four sections, each of which summarizes key theoretical concepts related to contemplative practice. The first section summarizes a body of literature focusing on reflective practice and action research—research originally intended to develop a framework for assisting teachers with their decision-making role within classrooms. This chapter applies Posner's (1985) tool that enables preservice teachers to analyze their field experiences to Catholic educational leadership in order to demonstrate how a principal can analyze moral dilemmas and respond more effectively to them.

Like their secular counterparts in the nation's public and private schools, Catholic educational leaders should find this discussion of reflective practice providing a supportive framework for dealing with the dilemmas of practice. Indeed, scholars since Dewey (1933) have suggested that reflection on practice is perhaps the most important means for professional growth (Brubacher, Case, & Reagan, 1994; Grant & Zeichner, 1984; Posner; 1985; Schön, 1983; Seifert, 1999). Likewise, Catholic educational leaders should resonate with Schön's (1983) concept of reflective practice because it implies a moral context for decision making as a framework for action. But, it must be recalled, professional growth for Catholic educational leaders not only involves reflecting upon practice, but also reflecting upon these matters from a perspective informed by Gospel values. Annie Jacobson's case study provides a vantage to see how the virtues she endeavors to exemplify as a Catholic educational leader also sustain and foster Catholic school culture.

In the second section of Chapter 3, Van Manen's (1997) three levels of reflection delineate the differences in behavior between educators who choose to act exclusively as technicians and those who operate from a reflective framework. Three levels of reflective practice—the technical, interpretive, and critical—become the framework for examining those elements that shape Annie's developing leadership practice.

The third section uses Sergiovanni's (1992) schema for leadership practice to illustrate the relationship between Gospel values (heart) and Catholic educational leadership assumptions (head). Sergiovanni's schema identifies the essential qualities distinguishing Catholic educational leadership and, by understanding the dynamics of this schema, Catholic educational leaders can learn the vital connection between their practice and the larger practice of Catholic education.

Then, borrowing from Kemmis and McTaggart's (1982) cycle for action research, the fourth section of Chapter 3 proposes a comparable cycle for decision making by Catholic educational leaders. Several models of reflective practice demonstrate its usefulness in the process of creating professional knowledge.

Chapter 4 elaborates six problem-solving frameworks (Hoy & Tartar, 1995)—tools of the technical level of reflective practice—in order to assist Catholic educational leaders to sort through many of the administrative problems they contend with and to present the benefits of using multiple strategies for managing these practical problems. In Catholic schools, it is when problem-solving solutions and Gospel values conflict that the deficiencies of secular problem-solving frameworks are brought into proper relief, in particular, as these frameworks ignore the Gospel values that should be evidenced in Catholic schools. Annie's journey challenges her to move beyond these secular problem-solving frameworks—all of which she learned in her principalship training program—into the uncharted terrain of a more virtue-based approach to decision making.

In the next section of Chapter 4, the interpretive level of reflective practice focuses upon metaphors for the principalship that identify the complex role expectations incumbent upon principals. Particular attention is directed at extending these metaphors in ways appropriate to Catholic educational leaders. But, in addition to these metaphors, Catholic educational leaders also bring to their role a set of assumptions that influence their behavior and reflect Gospel values.

Lastly, Chapter 4 explores the critical level of reflective practice by considering the substantive element overlooked in conventional reflective practice literature, namely, Gospel values. Annie's search for a method of reflective practice that meets this requirement leads her to envision a palette of Gospel values. As Annie considers the people and events converging in six critical incidents from her day, she finds herself thinking about Catholic educational leadership in more aesthetic terms, likening the principal's role to that of the artist—one who blends the virtues found in Scripture and Church teaching with professional knowledge and skills to give color, hue, and texture to daily life in schools. And, Annie reasons, the palette provides the essential pigments of character she needs in order to sketch and develop a unique portrait of Catholic schooling, one that represents her particular context and clientele, while maintaining fidelity to the school's religious mission. In short, Annie's efforts to engage in contemplative practice slowly lead her to delve more deeply into the moral dimensions of educational leadership (Sergiovanni, 1992).

In Chapter 5, six incidents from Annie's day demonstrate contemplative practice in action. Problem-solving frameworks, Catholic educational leadership assumptions, and Gospel values exert their formative influence as Annie attempts to resolve the moral dilemmas these incidents present. Contemplative practice, which goes beyond conventional reflective practice by integrating Gospel values into the decision-making process, provides Annie the means to move away from strictly managerial models that emphasize implementing solutions and toward enacting actions consonant with the *why*—the moral rationale—underlying that choice (Jacobs, 1996, pp. 9-15). Thus, while some decisions are inevitable within Catholic schools, the reasoning behind decisions oftentimes remains obscure. Contemplative practice assists Annie not only to know *what* she is doing but, more importantly, to become more consciously aware about *why* she is doing it. In addition, contemplative practice increases the probability that Annie will model virtuous behavior as a consequence of her decision-making process.

Chapter 6 summarizes the importance of contemplative practice for Catholic educational leadership by positing a direct connection between the elements of character and the elements of leadership (Nash, 1996). Here, the principal's character becomes focal as Annie discovers that the theological and moral virtues—the elements of character—are the essential link uniting personal character and Catholic educational leadership practice. And, Annie learns, contemplative practice enhances coherence between the virtues shared by the worldwide Catholic community and daily life at Holy Name Catholic School.

Character, as principals can model it within the Catholic school community, is the vital connection linking leadership for the school with leadership for the Church. Recalling that the mission of Catholic education is the creation of a faith-formation community in an educational setting, contemplative practice supports principals to establish and foster an integrated vision of the Catholic moral and intellectual life. Hypothetically, the flowering of that vision will evidence itself in the graduates of Catholic schools whose character will provide leadership for the world and the Church in the decades ahead.

Chapter 2

According to Dewey (1933), who could be called the father of reflection, the reflective process begins with an experienced dilemma.
(Ross, Bondy, & Kyle, 1993, p. 17)

Experienced dilemmas...

Each and every day—whether educational leaders recognize it or not—they must grapple with a wide array of moral dilemmas. Whether these dilemmas arise within classrooms (Goodlad, Soder & Sirotnik, 1990; Jackson, Boostrom, & Hansen, 1993) or the hustle and bustle of the principal's office (Wolcott, 1973), educational leaders find themselves having to make difficult choices that balance what individuals and groups want against what professional standards mandate. In other, more important instances, these choices may involve balancing the requirements of the school's educational purpose with student academic achievement and social development. In all probability, moral dilemmas crop up in the schoolhouse with as great a numerical frequency as managerial problems do. That educational leadership involves making a very broad array of moral decisions should not prove surprising, if only because schools are complex organizations.

And yet, there is scant evidence that educational administration programs adequately prepare principals to cope with the moral dilemmas they will have to resolve in practice (Beck & Murphy, 1992; Craig, 1994; Foster 1980a, 1980b; Griffiths, 1988; Murphy, 1992; Murphy & Beck, 1994; Strike & Ternasky, 1993). Perhaps this lack is a consequence of the fact that most educational administration training programs must be more responsive to legal and managerial concerns—the functional business of making *judicious* decisions—than responsive to moral issues—the substantive work of making *virtuous* decisions.

More often than not educational leaders do not learn about moral decision-making processes in their professional preparation programs. Lacking such training, once these women and men are on the job, they find themselves searching for solutions to the moral dilemmas confronting them and often they must deal with these dilemmas in an *ad hoc* rather than deliberative manner. Most neophyte principals learn quickly to respond to moral dilemmas arising in the immediate context by dealing with them in a perfunctory, rote manner—as problems to be solved—rather than dealing with them as issues to be resolved—the more intensive and deliberative process of weighing conflicting values (McWhinney, 1992). The failure of educational administration training programs to introduce aspiring educational leaders to moral dilemmas and the decision-making process needed to resolve the issues embedded in moral dilemmas leaves novice principals focusing instead on problem solving while steering clear of the contentious moral problematics involved (Starratt, 1994).

It is not the case that principals cannot deal with moral dilemmas; rather, it is the case that resolving moral dilemmas successfully requires a higher level of cognitive complexity if only because moral dilemmas pit competing values against each other. Especially in the principal's office—where people of all ages, backgrounds, and interests bring so many moral dilemmas packaged as problems to be solved—it is much easier for principals who lack training in resolving moral dilemmas to deal with them as solvable problems than to deliberate about the serious conflict of values requiring resolution.

Identify the dilemmas and problems of your day.

- What do these situations have in common?
- What characteristics make dilemmas different from problems?
- How do you solve each?

In educational administration programs that do endeavor to introduce students to the subject of moral decision making and its appropriateness for educational leadership practice, most of these programs introduce students to the rubric of "reflective practice" as Schön (1983) defines it. For educational leaders, reflective practice generally begins when an educational leader identifies a problem originating in the context of professional practice. In this problem situation, the practitioner thinks about and evaluates the usefulness of various theories of practice and professional skills, selecting an option that promises to solve the problem. Then, by reflecting upon the outcome, the practitioner can make a determination with regard to the appropriateness of what is necessary to solve problems of that genre. In the process, the practitioner learns about the complex nature of the craft. Experts, then, are capable of quickly selecting—in what appears to be an immediate, rote process—the best solutions as problems arise in practice.

As Cuban (1992) notes, a *problem* is not a *dilemma*. For Cuban, a problem proposes the possibility of a clear solution which brings closure to the problem. In contrast, "dilemmas are conflict-ridden situations that require choices because competing, highly prized values cannot be fully satisfied" (p. 6). Thus, while most educational administration programs may train students to be capable of solving the many practical problems they will confront in a typical school day, there are numerous dilemmas they will confront each day that are not so easily resolved. Before long, most principals also know that, if they neglect these dilemmas, they soon resurface. Typical administrative preparation—though very helpful in solving many of the problems that emerge each day in the schoolhouse—is not adequate for resolving the issues embedded in dilemmas.

This monograph attempts to bridge this gap by presenting one fictitious individual's search for a process of reflective practice that incorporates and expands beyond those dimensions applicable to Catholic educational leadership. The discussion connects what Catholic school principals experience in the schoolhouse, what they know about professional problem-solving frameworks, as well as what Catholic educational thought asserts about educating youth. Lastly, this process of reflective practice highlights the crucial significance of the Catholic educational leader's character for professional practice. It is the principal's personal character that not only embodies the virtues animating the school's distinctive Catholic culture but also influences and shapes that culture as the Catholic educational leader makes decisions (Figure 1).

Figure 1.

A PROCESS OF REFLECTIVE PRACTICE FOR EDUCATIONAL LEADERS

Professional Standards for
Practical Problems
Decision Making = +
Ethical Values
for Moral Dilemmas

This chapter presents a case study about a fictional Catholic educational leader, Annie Jacobson, a married Catholic lay woman. Annie's "day" is actually a composite of several days experienced over the cycle of several school years. Her experience, similar to that of numerous Catholic school principals across the nation, illustrates the practical problems and moral dilemmas that are part-and-parcel of Catholic educational leadership practice. The case study, *A Day in the Life of Annie Jacobson*, follows Annie through her day, providing readers a common ground of experience for discussion. In the ensuing chapters, Annie searches for a process of reflective practice that makes it possible to examine whether her resolutions to the moral dilemmas confronting her are consistent not only with professional standards, but also, and more importantly, with Gospel values.

The focus in this case study is upon Annie, in particular, how she thinks about the moral dilemmas, works through various resolutions, and her rationale when making decisions. The incidents comprising Annie's day involve different individuals who look at their problems and think about them in very different ways, raising moral dilemmas. The resulting resolutions—or how Annie Jacobson responds to the moral dilemmas arising in her schoolhouse—reveal Annie Jacobson's leadership, that is, her attempts to integrate her knowledge of problem-solving frameworks with her leadership assumptions and Gospel values. Annie's decisions also expose the essence of her character, the most tangible expression of that for which she and her school stand.

• Case study: *A day in the life of Annie Jacobson...*

The day begins in the master bedroom of Annie Jacobson, principal of Holy Name Catholic School. A "cradle Catholic" as well as the product of a complete Catholic education, Annie attended a small parish grade school, a girls' academy for high school, and completed her education at a Catholic university. Annie firmly believes that faith formation is a Catholic school's primary mission.

Before being named principal at Holy Name Catholic School, Annie taught for nearly 15 years in Catholic schools and earned the reputation of being an excellent classroom teacher. Her colleagues—and parents, too—oftentimes spoke of Annie as capable educator, who cares for students as individuals and her classes as groups. Annie's reputation extends throughout the diocese, especially as a consequence of the workshops she has presented over the years at diocesan inservice programs.

Although Annie loved to teach, she began to consider becoming a principal after several colleagues broached the idea. The pastor of her parish also encouraged Annie and offered his support.

As principal of Holy Name Catholic School, Annie does not view her school as a place of employment nor does she conceive of her work simply as a job. Instead, Annie views Holy Name Catholic School as a unique environment where she exercises a ministry. Many parents and the pastor have noted how Annie prioritizes offering students Gospel-centered service opportunities to put their Catholic faith into practice. But, what is not so obvious to outsiders is Annie's daily struggle to reconcile Gospel values with managing Holy Name Catholic School. Because Annie truly wants to minister as a Catholic educational leader, she is searching for a way to reconcile the more practical problems of school management with the less concrete religious and philosophical issues of Catholic educational leadership.

Specify the amount of time you attend to each of the following:

_____ % school management problems

_____ % ministerial and pastoral issues

In light of this, do you seem to be more preoccupied by work or ministerial service?

5:45 a.m. Awakened from a sound sleep by the blare of a telephone ringing, Annie struggles to pick up the receiver. "Sorry to wake you up," says Mary Lou, the school secretary, in a cheery voice. "Second grade is going to be a zoo today. Helen just called me to say that her two year old is vomiting and she will not be in. She will have her husband, Bill, drop off her supplies for the art project and some other items for the substitute. Who do you want me to call?"

Not yet fully conscious, Annie says, "Call Hitterdahl. With the flu season coming, we'd better break her in. If she can't make it, try Bonnie."

"O.K. boss," Mary Lou says in a saluting tone and hangs up.

6:20 a.m. Annie's husband, Mark, hollers to her through the shower door, "Annie, Mary Lou is on the phone again. You need a sub for the 7th grade. Sister Joyce is sick and won't make it through another day."

Annie tells Mark to relay to Mary Lou that she should try to catch Bonnie Trolio, Annie's sister-in-law. However, Mrs. Hitterdahl can't substitute, so Bonnie will substitute in the 2nd grade. Standing there dripping wet, Annie says, "tell Mary Lou to pull the student teacher out of the 4th grade and give her a shot—and I don't mean a flu shot!" Annie resigns herself that this is the least complicated solution, though she does not feel comfortable with it.

6:45 a.m. Annie kisses Mark good-bye and backs the car out of the garage. Mark grins and yells, "If you need another sub, call me." Annie throws him a kiss.

Driving along, Annie thinks about how she could not survive the chaotic life of a Catholic school principal without Mark. He is always there for her. Some days, it is Mark who keeps Annie sane.

7:06 a.m. In spite of the rain, traffic cooperates and Annie arrives at Holy Name Catholic School a little earlier than usual. Entering the principal's office, Annie grumbles at Mary Lou about being a "living alarm clock." "You are way too cheerful in the morning," Annie mumbles as she trudges her way into her office to prepare for what portends to be a long and busy day.

It is too early for students to be in the main building, but Annie notices one student—Jordan Hughes—who has been dropped off again by his mother in front of the main building instead of at the Child Care Center (CCC). Annie guesses that Jordan's mother wants to save the two dollars it would cost to place Jordan in the CCC. Annie's concern, though, is for Jordan who is standing close to the front door and trying to stay dry under the eaves. Moreover, Annie notes that Jordan has no raincoat or umbrella and is wearing only a sweater over his uniform.

Aggravated, Annie leaves her office and proceeds to the school's front door to ask Jordan whether he knows what time it is. Jordan responds, "Mom had an early meeting and could not drop me off later." Annie sighs and tells Jordan to go to the CCC. He hangs his head and tells Annie, "Mom said I shouldn't go to the CCC." Annie reiterates the school's rule and that she will explain the situation to his mother.

Jordan sloshes through the puddles to the CCC building while Annie hurries to call the CCC director before Jordan arrives. She tells the director not to include Jordan in the attendance count because Annie is convinced his mother's reluctance to have him at the CCC is based on the family's limited finances.

Once in her office again, Annie experiences dismay for asking Jordan to contradict his mother's directions. At the same time, Annie is bothered by the CCC's endless list of fees for services.

7:45 a.m. Before Annie can focus on the mound of yesterday's unfinished paperwork, the telephone rings again. Mr. Jonas is calling, he says, to express a "grave concern" about his daughters and their mother. His ex-wife, the girls' mother, recently regained unsupervised visitation rights and has threatened to beat the girls if they do not tell their father how happy they are to spend time with her. What concerns Mr. Jonas is his ex-wife's erratic behavior and poor judgment. However, because the girls desperately want a relationship with their mother, they deny their mother's lies.

Sadly, Mr. Jonas discovered one of his ex-wife's lies from a friend who ran into the girls with their mother at an R-rated film. When he questioned his daughters, Mr. Jonas tells Annie, the younger 6-year-old daughter, Elizabeth, broke down and told him the whole truth. Her 8-year-old sister, Michelle, lied to cover for her mother in the hope that Michelle could move in with her mother. Mr. Jonas, who has had custody of the girls since infancy, is bewildered and does not know what to do. He asks if Annie would have the school counselor visit with his daughters.

Annie tells Mr. Jonas that he will have to sign the appropriate forms for the girls to visit with the counselor, Jean Laursen. Annie is relieved, however, because Mr. Jonas' decision to have his two daughters visit with Jean Laursen is the result of Annie's prodding over the years. Annie is pleased with this signal of progress, though she also knows the Jonas girls will need family therapy rather than short chats with Jean Laursen. But, Annie concludes, at least this is a start in the right direction.

Identify the problems presented by this scene:

1. ____________________

2. ____________________

3. ____________________

Identify the moral issues embedded in this scene:

1. ____________________

2. ____________________

3. ____________________

8:01 a.m. Joanne Dilworth, a member of the Home and School Association (HSA), arives at Holy Name Catholic School toting a shopping bag full of graham crackers. Joanne tells Annie how upset she was following the previous evening's HSA meeting and has decided to provide graham crackers for the children who need them. Annie thanks Joanne for her generosity and support, and returns to her office.

As Annie works at her desk, she ponders last night's HSA meeting which, she figures, will quickly become known throughout the parish as "The Great Graham Cracker Incident." What Annie suggested was a simple solution to a problem raised by a parent, namely, that too many children get hungry between the time they arrive at school and lunch time. Some children, this parent argued, either eat so early or do not eat breakfast at all and, by 9:30, really are hungry. Noting the number of parents nodding their heads in agreement, Annie offered the suggestion that the school schedule a snack time for the children and, if necessary, provide graham crackers to those students who do not have a snack. To Annie, this suggestion seemed utterly noncontroversial. But, as she was soon to discover, was Annie ever wrong!

Suddenly, parents debated whether the school—meaning Annie—should discipline parents who do not provide their children a proper breakfast. Other parents vociferously argued that snacks would spoil the students' appetites for lunch. Another group thought that providing snacks was the Christian thing to do—"Didn't Christ tell us to feed the hungry?" they asked—expressing horror that there are any hungry children at a Catholic school. And, other parents demanded, "Who will pay for the graham crackers?"

All in all, last evening's HSA meeting was strange, Annie muses. And now, there is a sack of crackers sitting on her desk with the very distinct probability that some parents will be upset if a snack is provided to their children.

How might Annie have dealt with this incident as a dilemma and averted this outcome?

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8:08 a.m. Father Grover, the assistant pastor, calls from the sacristy. His tone is curt, somewhat like a police interrogator, as he inquires: "Mrs. Jacobson, where are the children? Where are the servers? Where are the song leaders?" Catching her breath, Annie reminds Father Grover that today is Wednesday and that Mass is scheduled for 9:00 a.m. In addition, Annie tells Father Grover that the children have invited guests to attend this Mass. For some unexplained reason, Father Grover is impetuous. Annie takes comfort in the fact that Father Jerry Nicholas, the pastor, will return from his trip to Rome today. Soon, Annie consoles herself, the parish's equilibrium will be restored.

8:15 a.m. Annie leaves her office to visit the Pre-School and observe Patrice Kandy work with her children.

8:23 a.m. An 8th grader, Rhonda Sawyer, arrives late and checks in at the office. However, her class left at 7:45 to visit Holy Angels, the local Catholic high school. Rhonda rushes to the phone to call her mother at work, but she has not arrived.

As tears stream down Rhonda's cheeks, Mary Lou tells Rhonda to calm down and offers to drive Rhonda to Holy Angels. Just as Rhonda calms down, another 8th grader arrives late and immediately bursts into tears when Mary Lou asks why she is late. "Mom insisted on taking my brother to school first," she sobs. While Mary Lou tries to calm this student, she also clears her desk so that she can chaffeur the students to Holy Angels.

Just as Mary Lou departs from the office, she suddenly remembers that she had scheduled a tour of Holy Family Catholic School for some interested families. Hurriedly retracing her steps, Mary Lou calls the Pre-School and goads Annie into chauffeuring the duo to Holy Angels.

8:40 a.m. On the way to the high school, Annie could not help but reminisce about her relationship with Rhonda. It seems that it was only yesterday when Rhonda's parents came to meet Annie for the first time. That was four years ago, in August, just after Annie was appointed principal. In a few short months, Rhonda will be attending high school!

Annie's relationship with Rhonda began several years back when Mary Lou informed Annie that Rhonda's parents were in Annie's office, wanting to meet with the new principal. By the tone of Mary Lou's voice and the way she rolled her eyes, Annie knew this was a touchy situation.

In the office, the Sawyers ventilated. Rhonda had just completed 4th grade, "if that's that you'd call it, Mrs. Jacobson," Rhonda's father commented. Their daugheter loved her teacher, Miss Elaine James, reputed to be somewhat of a renegade but who loved her students. Miss James also worked especially hard with Rhonda, going so far as to create individualized lessons. Rhonda loved the personal attention she received and everyone thought Rhonda was turning the corner. Rhonda's parents hoped that their daughter would stay motivated when she moved into the upper grades.

The shock came on the last day of school when Rhonda received her report card. Miss James had delayed giving Rhonda her report card, waiting until the very last minute. When Miss James finally gave Rhonda her report card and, as Rhonda surveyed it, Miss James told Rhonda how sorry she was. Then, Miss James left the classroom, turned in her keys at the office, and drove off—leaving Rhonda standing there alone and hurt. Not only were her grades bad, but she also had been retained to repeat 4th grade. Rhonda was devastated.

Later that day, after Rhonda's parents reviewed their daughter's report card, they grew increasingly outraged. First, there was the impersonal treatment. The parents knew there had been problems, but Rhonda's progress had led them to conclude that the situation was under control. There was also concern about what Rhonda's parents could do to improve their daughter's situation. So, Rhonda's parents decided to see what the new principal would or could do for their daughter.

Annie did not know Rhonda's story before her parents came to visit. Annie did not know, for example, that Rhonda had accused her brother of sexual molestation the previous year. Annie also did not know Rhonda's parents had determined that she had fabricated the "story" to get attention. Moreover, Annie did not know that Rhonda had a prolific imagination nor that Rhonda was 25 pounds overweight for her age.

Rhonda's experience isn't all that unfamiliar to Catholic educational leaders.

List three challenges that students like Rhonda present when making decisions:

1. ______________________
2. ______________________
3. ______________________

Identify the primary message Annie should want to send to the school community by her response:

1. ______________________
2. ______________________
3. ______________________

Finally, Annie did not know that Rhonda seldom took a bath or washed her hair and seldom wore clean clothes.

At first glance, Rhonda's mother was a large woman with a pretty face. Considering that she was a dental hygienist by profession, Annie was struck by Mrs. Sawyer's lack of personal hygiene. However, she was articulate and spoke with intelligence and insight. For his part, Mr. Sawyer was a small man with the build of an old man. He sported a gray pony tail that came down his back to his waist and wore a pair of dirty cut-off jeans and a torn T-shirt. When Rhonda's father spoke, he did so with great fluency.

Annie made careful inquiry into Rhonda's social problems. Mrs. Sawyer explained that Rhonda always had social problems. The other kids were mean to her and did not let Rhonda "be her own person." Mr. Sawyer then jumped into the discussion, adding that the school was trying "to make all the kids alike." Annie reacted, saying she doubted that was the case. Then, Annie added, "Mr. Sawyer, you do not look like a man who values conformity. I doubt that your daughter will value it either." Mr. Sawyer chuckled saying, "Very good, Mrs. Jacobson."

Annie took charge of the situation, informing the Sawyers that no decision about retention would be made without first discussing the entire matter with Rhonda. Annie also told the Sawyers that she would schedule an appointment to interview Rhonda.

Annie realizes that she has arrived back at school. Annie is startled that she has been driving on automatic pilot.

9:04 a.m. After Annie parks her car, she dashes over to the Church. Once inside, she notices that Mass has already begun. Father Grover is taking the student body through the opening prayers. "Maybe I can pray now," Annie thinks.

9:35 a.m. After Mass ends and Fr. Grover leaves the sanctuary, Annie makes the daily announcements. She reminds the students that on Thursday there will be a special collection of personal hygiene products for Catholic Charities. A 1st grader raises his hand. "What is personal hygiene?" he asks. This innocent question brings a round of snickers from the 6th grade boys. After explaining what personal hygiene is, Annie reminds the students that next Friday is Free Dress Day. The students cheer and then barrage Annie with questions regarding wardrobe choices. Lastly, Annie invites the student body to sing "Happy Birthday" after Annie identifies the students celebrating their birthdays. Then, as Annie dismisses the students, she issues a warning that any misbehavior in the boys' bathroom will cause forfeiture of the right to have toilet paper. Hearing a second round of snickers emanating from 6th grade boys, Annie decides to hold them back after the other students leave.

Suggest how personal knowledge is an asset in decision making:

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Identify how personal knowledge makes decision making more difficult:

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Specify how informed decision making differs from applying rules, policies, and procedures:

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Annie issues a stern reprimand to the 6th grade boys. She encourages them to be prepared for the arrival of the substitute teacher because the wife of their teacher, Frank Johnson, just went into labor. Looking to explain the 6th grade boys' wildness, Annie considers that perhaps the whole group is excited in anticipation of the birth. Annie has known most of these students since they were in the primary grades and, in her estimation, they are all good kids.

9:58 a.m. Returning to the office, Mary Lou informs Annie that Meredith Lindle, the HSA president, is on the phone. In a curt tone, Mrs. Lindle reminds Annie about their recent discussion concerning field trip expenses, especially the need to keep them low so that the costs do not become burdensome for less affluent families. Annie recalls that the 5th grade class is taking a field trip sometime in the near future but she cannot remember anything unusual about the trip. This leaves Annie with one question: "How much money did we ask for the field trip?" "Twenty dollars," Mrs. Lindle reports.

Annie gasps. "Surely," she thinks to herself, "I would have noticed that when Miss Upton showed me the parental permission slip." Annie promises to call Meredith back after gathering all of the facts.

10:02 a.m. Everyone in the school can hear Annie's footsteps as she stomps to Miss Upton's 5th grade room. Although Miss Rachel Upton is popular with her students, especially for the interesting class outings she arranges, Annie cannot imagine where the class would be going for twenty dollars. Annie enters the classroom and slips over to Rachel, whispering a question into her ear. But, nobody was prepared for Miss Upton's response. Red-faced—either with anger or embarrassment or perhaps tinged with both—she shrieks, "Twenty-dollars!"

From the students' reaction, Annie surmises that Joey Lindle had lost his flier describing the field trip. And so, Annie reasons, Joey must have made up what he believed the trip would cost. Then, Joey must have told his mother the fabricated price. Annie used her infamous stage whisper to tell Miss Upton, "I'll see Joey later."

10:15 a.m. Mary Lou informs Annie that Peg O'Hara, the parish secretary, is on the telephone demanding to speak with Annie. Peg is in a panic because the photographer, hired to take a picture of the senior citizens group, has arrived. But, the parish's large meeting room—which it shares with the school—is filled with students and there is no room for the photographer to set up his equipment. Apparently, no one remembered to reserve the room for 7th graders to work on the yearbook. Peg O'Hara doesn't know where to put the senior citizens.

Once on the telephone, Annie tells Peg that she will find another place for the students to work.

10:18 a.m. Annie receives a call from the diocesan superintendent, Dr. Roberta Schuster. Annie closes the door to her office while she and Dr. Schuster converse for 48-minutes. Annie had previously asked the superintendent for assistance with some parents who continue to complain about their son's teacher from last year. The boy is now enrolled in public school but his parents want to be compensated for last year's tuition. Annie fears that, if the demands are not met, the parents will bring suit against the school.

Annie and Dr. Schuster also discuss an upcoming fund raiser for the diocesan Catholic schools. Dr. Schuster asks Annie to introduce the guest speaker and to entertain her during her visit. Annie is delighted by the confidence Dr. Schuster places in her but Annie worries because she knows that every time she does something she enjoys, she returns to a mound of problems needing to be solved.

11:06 a.m. When Annie enters the main office, she encounters a line of people waiting to see her as well as a string of notes taped to the door.

First in line is Peg, the parish secretary, who is upset because the 7th graders are spread out in the parish meeting room working on the yearbook. "Oops, I'm really sorry," Annie says apologetically. "When Dr. Schuster called, I forgot to tell the 7th graders. I'll take care of it right now." Everyone else must wait as Annie whisks past and proceeds to the parish meeting room.

To their dissatisfaction, Annie tells the 7th graders that they will have to move because the senior citizens group planned on using the room. Annie admits her mistake in sending the 7th graders to the parish meeting room in the first place and asks them to be kind to the seniors who support the school in so many ways. Although there is a ripple of complaints and disappointments, the students begin packing up their supplies.

That very moment, Mary Beth Burke, the leader of the senior citizens club, walks in and insists that the students stay. She tells Annie that the seniors will have their picture taken in the church. Annie assures Mrs. Burke that it is no trouble for the students to move. Looking around the room at the layout and pictures spread everywhere, Mrs. Burke smiles. "We can move more easily," she assures Annie.

Annie heads over to ask the senior citizens group whether she can provide them with coffee and cookies. The group responds with gratitude but tell Annie they will be going to Shoney's for the "seniors' special" following the photograph.

Walking back to her office, Annie guesses that everything really does work out for the best. For her part, Annie wants the best for everyone. But, she sometimes feels torn as she attempts to balance what various groups in her school community demand. This is what makes her tired, Annie thinks.

11:20 a.m. Annie returns to her office after observing the 2nd graders putting on a little play. Annie notices the messages taped all over the door but her thoughts are interrupted by Mary Lou who tells Annie that Jean Laursen, the school's counselor, is in Annie's office. (Like many Catholic schools, Holy Name Catholic School is served by a part-time counselor who is shared with another Catholic school. Jean comes to Holy Name three mornings each week to provide services.) When Jean needs to see Annie immediately, Annie knows this is bad omen.

As soon as Annie closes the door, Jean relates that an 8th grader, Sara Dyer, had asked to visit with Jean. During the session, Sara inferred that her step-dad is abusing her. But, Sara does not want the school to tell her mother because Sara is convinced that her mother will not believe her. Further complicating the situation, Sara also said that if the school does tell her mother about this allegation, Sara will deny everything. Instead, Sara wants the school to contact her father and tell him. That way, Sara reasoned, he can win her back in a custody battle. "I am bothered," Jean tells Annie "because even if Sara is fabricating this story, she also demonstrates signs of abuse."

As they discuss Sara's case, Jean reminds Annie that a counselor is obliged to inform the Department of Human Services (DHS). "But," Annie interjects, "I'm doubtful that reporting to DHS will help because this is the fourth time in the past two years Sara has told this story to a school official." Jean, shocked and bewildered by this information, tells Annie that she is at a loss concerning what to do. Further complicating matters, Annie reports to Jean, is her experience that "even when DHS does contact Sara's mother, she denies everything...and Sara does, too! What a twisted situation."

Reflect on those dilemmas that seem beyond resolution.

- What resources are necessary?
- What might a Catholic school principal be able to do for students, like Sara, when these resources are not readily available?

Jean asks Annie about Sara's biological father and how he fits into the story. Annie tells Jean that he lives out of state and has not seen Sara since she was 4 years old. Going to live with him is Sara's favorite fantasy. So, too, is the abuse, Annie asserts. "But, what about the signs?" Jean inquires. Before Annie could answer, Jean offers to consult with colleagues at the medical center before proceeding. Annie agrees, telling Jean that she is willing to try anything since all of Annie's attempts to improve the situation have met dead-ends.

After Jean leaves the office, Annie returns to the task of answering telephone messages.

12:18 a.m. The telephone rings. It's the secretary at Holy Family High School, reminding Annie to pick up the 8th graders. Covering the phone's mouthpiece, Annie gasps to Mary Lou, "Omigosh, I forgot about the 8th graders!" Annie prepares to dash off to the high school to retrieve her charges and tells Mary Lou that she feels guilty for forgetting to pick up the 8th graders.

12:52 a.m. Mrs. Lauren Eisenhower, the kindergarten teacher, rings the office on the intercom, telling Mary Lou there is a problem with one of the students. Interpreting the coded language, Mary Lou sends Donna Fater, a parent volunteer, to the kindergarten—armed with a bucket.

Donna arrives at the kindergarten to find vomit spewed everywhere. Standing at the doorway is a red-faced kindergartner who is about to vomit again. Donna hollers for Mary Lou, who races to the kindergarten—armed with a second bucket. But, despite Mary Lou's best efforts, she arrives too late.

After Annie returns with the 8th graders, much to her dismay, she discovers nobody in the office. So, Annie signs in the 8th graders and sends them to class. Then, Annie proceeds down the corridor to investigate.

Just ahead of her, Annie sees Mary Lou standing with Donna Fater outside the kindergarten. The odor provides sufficient explanation and Annie asks Mary Lou who is sick. Mary Lou replies that it is Lisa Wing, whose father had been called already but has difficulty getting time off from work. "And if that doesn't complicate matters enough," Mary Lou adds, "Lisa's mother is out of state on business." Annie responds emphatically, "Well, this certainly qualifies as an emergency! Call Lisa's father and tell him to get over here right now." As she says this, Annie realizes her frustration and thinks about Lisa's father who would now lose an afternoon of work. Annie knew Mr. Wing could ill afford to miss work but, she reasoned, the school could ill afford to have Lisa here.

12:54 p.m. Things finally settle down when a telephone call comes from the hospital. It's Frank Johnson, the sixth grade teacher, who tells Mary Lou that their baby should be arriving shortly. As the news travels throughout the school building, everyone is full of excitement. But, just as the excitement reaches a crescendo, the substitute 6th grade teacher pages the office. In a tense voice, everyone overhears her ask Mary Lou to send someone down to help her. Mary Lou again sends Donna Fater to check on the problem. On her way out of the office, Donna says, "I hope this isn't a rerun."

1:17 p.m. Meanwhile, Annie surveys the disorderly string of telephone messages taped to the door. Annie decides to answer the message from Eileen Hawley, the principal of Our Lady of Divine Help Elementary School. Eileen is a new principal who is having problems to the point that they seem to be overwhelming her. Annie often wonders whether Eileen will survive her first year on the job.

Annie telephones Eileen and, after exchanging pleasantries, Eileen tells Annie that she called earlier in the day for advice about how to complete a stack of forms. Annie tells Eileen there must be a copy of last year's forms on file to use as a model. But, as the conversation continues, Annie realizes that Eileen really wants to talk about other concerns. In particular, Eileen is having difficulty balancing her personal life—she is the mother of three young children—with her professional life—she is principal of an elementary school bustling with 350 school children.

Annie is sympathetic, but secretly wonders how Eileen can manage. When Annie's two sons were youngsters, she was a classroom teacher and could control her hours more than any principal could ever hope to. Annie is clueless about what to tell Eileen to do. So, for the most part, Annie listens as Eileen relates her numerous difficulties.

2:18 p.m. After a brief tour of the school and now sequestered back in her office, Annie hears the intercom buzzer ring. Bonnie Trolio, the substitute teacher for the 2nd grade, tells Mary Lou that the substance the students are making as part of their art project is sticking to their hands, arms, and desks. Bonnie is worried that the substance is not water soluble.

Mary Lou rushes down to 2nd grade, and within two minutes, she is back in the office with a full report. "The students are making a kind of silly putty material," she says. "The ingredients have been measured incorrectly. It's a paste-like, bubble gum-like, substance. 'Goo' is sticking to everything."

Annie seems to recall that vinegar works in situations like this and nabs Donna Fater and sends her off to the store to purchase several gallons of vinegar. After Donna arrives back at the school toting the vinegar, Annie, Mary Lou, Bonnie, and Donna begin cleaning up the 2nd graders and the desks. But, what an odor wafts its way throughout the school! Amid the moans and groans, classroom doors are being shut throughout the school building.

2:45 p.m. With that emergency under control, Annie remembers that it is time to write the daily announcements. On a notepad, she writes reminders: Book order money is due Monday. Students also need to bring cans of food for next Thursday's Catholic Charities Food Bank. And, although Annie knows the students probably will not remember, she writes, "Please remind your parents about tonight's School Board meeting at 7:00 o'clock."

3:00 p.m. Annie assembles a group of 3rd graders around the intercom. They read the announcements and close with a prayer, adding an extemporaneous prayer for Mrs. Johnson and her baby. Annie is delighted with this spontaneous sign of faith and care. She experiences satisfaction as she watches the students join their prayers with their daily lives and lead the entire school community in those prayers. Aware that there is tangible progress in faith formation at Holy Name Catholic School, Annie likens her work to a ministry.

3:15 p.m. Annie ventures outside to check whether all of the students have been picked up or are on their way to the CCC. Annie spies the Parks' children moving very slowly in the direction of the CCC, evidently hoping their ride will arrive before they have to check in. Just as they are about to open the door to the CCC, Mrs. Parks drives up in a mini-van. She honks to her children and pulls up beside them. They pile into the mini-van for the drive home. "Saved by a honk," Annie mutters.

3:18 p.m. Annie muses that the school day began and ended with the CCC. She suspects that the CCC's fee-for-service limits the number of families who can afford the CCC. It is a problem situation that surfaces each time Annie finds students wandering around the playground before and after school.

Annie starts back to her office to catch up on the day's paperwork when she sees Bonnie Trolio coming out of the 2nd grade room. Bonnie looks somewhat beleaguered but, she reports, "everything's spic-and-span." Annie assures Bonnie that she did a wonderful job, "a project I could only entrust to a much beloved sister-in-law!" The two share a hearty guffaw.

3:30 p.m. Gazing through her office window, Annie hears a shy voice emerging from behind her. Turning around, Annie is surprised to see Jennifer Hogan, the older sister of two students. Jennifer, who attended Holy Name Catholic School last year for only three weeks, is enrolled at the local public middle school. At the time Jennifer transferred out, she told Annie that Holy Name was too structured and more constraining than she could handle. When Jennifer says, "I want to come back to Holy Name," Annie is flabbergasted.

As Annie regains her composure, she inquires, "Honey, why on earth would you want to return to Holy Name?" Jennifer relates that she is the victim of social retaliation because of her mixed ethnic background. Jennifer is also failing several classes and has been suspended

Annie's work requires balancing the interests of many people, including:

- students;
- teachers;
- staff;
- parents;
- pastors;
- parishioners;
- husband;
- children; and,
- community.

Identify three coping mechanisms Annie uses to balance people's interests:

1. ____________________
2. ____________________
3. ____________________

In the middle of all this activity, what might a busy principal, like Annie, do to refuel?

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for vandalism. But, Jennifer says, the real reason she wants to come back is her fear of the gangs. Jennifer wants to be in a school where she feels safe.

Annie knows the entire situation is laden with complications. She asks Jennifer whether her parents are aware Jennifer had come to see Annie. After Jennifer responds "No," Annie suggests that Jennifer take one of her suspension days to visit Holy Name. Annie strategizes that, perhaps by refreshing Jennifer's memory about how "difficult" the academics are, about how "ugly" the uniforms are, and how "strict" the rules are, it will be easier for Jennifer to formulate a good decision. Jennifer agrees to come to Holy Name the following morning.

Jennifer's sudden intrusion raises some challenges for Catholic school principals, especially principals of parochial schools.

- How does Annie view her responsibility to the parish?
- In this situation, what message does Annie want to send to the school and parish communities?
- How is Annie ministering to the parish community?

After Jennifer leaves Annie's office, Annie calls Jennifer's mother. "Of course," Mrs. Hogan tells Annie, "I ams disturbed by the entire situation," reiterating at least three times, "I didn't want Jennifer to go to the public school in the first place." Annie then outlines a plan to test Jennifer's decision. Mrs. Hogan agrees to let Jennifer come spend the day of suspension at Holy Name.

4:04 p.m. Alicia Breen, who teaches the 3rd grade, enters Annie's office asking whether she can talk about a rather delicate, personal problem.

Once in the safety of the principal's office, Alicia reports that the father of one of her students, Larry Bailey, has begun to call Alicia regularly at home. He is discussing matters of a personal nature which have nothing to do with his daughter's progress at school. Alicia fears that Larry Bailey is stalking her.

Annie asks Alicia how often Larry Bailey has called. "At least twice a week," Alicia replies, "for several weeks." Annie assures Alicia that she will call Larry Bailey and tell him how serious this situation is. Annie also suggests that Alicia change her phone number and not give it out to her students. "From now on, Alicia, I want you to make all of your appointments through the school office," Annie directs Alicia.

At the same time, though, Annie wants to calm Alicia's fears and provide reassurance. "He probably just finds you attractive," Annie suggests in a lighthearted tone. But, inside herself, Annie is enraged over the situation. Annie wonders: How can I protect a teacher from a crazed parent who has such a distorted sense of reality?

4:10 p.m. Annie places a phone call to Larry Bailey at his workplace. His secretary answers, informing Annie that "Mr. Bailey is not available." Annie leaves her name, title, and telephone number, requesting that Larry Bailey return her call at his first opportunity.

4:17 p.m. Annie plunges into the pile of mail and telephone messages on her desk. There is a message—received at 10:52 a.m.—to call her husband, Mark. Annie hopes it was not anything terribly important. Reaching Mark at his office, he inquires whether Annie will be coming home for dinner before the School Board meeting. Annie doubts whether she can get home but, she says, if he'd come by the school, they could slip out for a quick dinner around 5:30 p.m. Mark agrees because he has an appointment with a client at 7:00 p.m.

4:24 p.m. Annie sifts through the pile of messages on her desk. "Call David. 12:00 p.m." David—Annie's son who is away at college—can never be reached, Annie thinks. Against the odds, however, Annie tries to call David at his room. No answer...just voice mail. Annie wonders what would prompt David to call her in the middle of the day. Feeling somewhat guilty, Annie hopes David isn't thinking that his mother doesn't have any time for her children.

4:41 p.m. From her office, Annie hollers out, telling Mary Lou to leave school so she will be able to beat the traffic. Annie also tells Mary Lou that Mark is coming by to have supper with her.

4:41 p.m. Returning again to her mail and messages, there is a letter from a local women's group inviting Annie to give a luncheon speech concerning Catholic education. Annie makes a notation on the invitation for Mary Lou to give the group a "yes." She also pencils in the event on her calendar. Once again, Annie dreads the thought of taking time away from school, but she also realizes the importance of building support for the school within the larger civic community.

There are also several requests from textbook and software companies. Each wants to come and give the faculty a sales pitch. Annie parcels out the requests to the teachers who may be interested.

5:03 p.m. The pastor, Father Jerry Nicholas, is on the phone. Excited about his trip to Rome, he wants to tell Annie all about it. Annie interjects a hearty "Welcome Home" and gently intrudes on Fr. Jerry's rendition to remind him about this evening's School Board meeting. Shifting the conversation, Annie updates him about several situations as well as the impending birth of the Johnson's baby. "By the way, don't you have one of those blessings that you can give the mother and baby?" However, before Fr. Jerry can respond, Annie interjects, "Because, if you do, you'd better get into your car and rush to the hospital. The bundle of joy is ready to make its entrance." "Do you think, Annie," Fr. Jerry says in a mocking tone, "that everyone else is like you, having nothing to do but wait for something to happen?" Annie thinks about how lucky she is to have such a supportive pastor.

5:41 p.m. Just as Annie closes the file cabinet, Mark ambles through the office door. "Another busy day in the life of a principal?", he asks. As they turn to leave for dinner, Annie locks the office door behind her.

6:27 p.m. Mark drops Annie back at school. She notices that the lights are still on at the CCC. Taking a glance at her watch, Annie notes it is almost 6:30 p.m., a full 30 minutes after closing time. Dropping by to ascertain the situation, Annie sees a kindergartner, Chip Flanagan. Without thinking, Annie asks Chip, "Where's your ride?" Chip bursts into tears, lamenting "My dad is late. All he does is work. He doesn't love me very much. I hate waiting and I hate him, too."

Annie asks whether anyone on the CCC staff has called Chip's father at work. The director reports that she tried but was unable to contact him, presuming that Mr. Flanagan was on his way. Annie offers to sign out Chip when his father arrives and tells the CCC staff to leave for home. Perhaps, Annie thinks, when Mr. Flanagan sees the principal waiting with his son—that will make an impression!

6:36 p.m. Chip's father arrives—full of apologies. Annie informs him about the late charges policy which, in this instance, amounts to $35. Mr. Flanagan becomes hostile, but Annie reminds him that the CCC is a business operation to provide parents a service and, as a businessman, he should be able to relate to the fact that the school has to pay overtime to the CCC staff when parents don't follow CCC policy. Mr. Flanagan mutters a gruff reply, but when Annie looks toward Chip, Mr. Flanagan calms down and assures Annie that he will do better in the future. Annie wishes, however, that she could believe Chip's father. Annie moves Mr. Flanagan a little bit away from Chip and, using her principal's stage whisper, explains how being left alone after school feels to a six year old.

6:45 p.m. Parents begin to arrive for the School Board meeting. Annie senses the tension in the air.

For Annie, most of the tension is directly attributable to Betty Morris, one of 12 board members. For the past four months, the board has diligently worked to prepare a strategic plan for Holy Name Catholic School. Each board member has actively contributed to the plan. But, by overtly politicizing issues, Betty Morris has introduced dissension into the School Board which now poisons the atmosphere.

Betty is married to a prominent lawyer and their three children attend Holy Name Catholic School. Two years ago, Betty was elected to the School Board with the assistance of a small group of parents who were impressed with Betty's outspoken beliefs about a "back to basics" education. Typically, candidates do not espouse a platform, at least formally; but, Betty made sure her views were propounded throughout the parish community. As a member of the board, Betty has been quick to point out that her husband provides legal counsel to the public school board and has prepared her well for her position.

As the board's strategic plan took shape, Betty worked against any objective lending support to the fine arts, elective courses, as well as the extracurriculum. Betty's arguments were convincing and, on several occasions, her rhetoric forced Annie into correcting Betty's assumptions. As consensus faltered, Betty made no attempt to temper her disagreement with Annie, oftentimes quoting "research" that supported Betty's view.

After several heated meetings, the School Board president telephoned Betty to her remind that the board serves a consultative role. The president also told Betty that Annie was hired as principal precisely because the board approved of her educational philosophy. The board president also stated that she opposed Betty and hoped Annie's suggestions would be included in the strategic plan.

Unwittingly, the board president's good intentions opened the door for Betty to expand her campaign beyond the School Board. Soon, Betty was organizing parents to block renewing Annie's contract. Betty also met with faculty members, scrounging around for complaints. Concurrently, Betty conducted telephone interviews with parishioners, many of whom had no children enrolled at Holy Name Catholic School. Lastly, Betty worked deftly behind the scenes to lobby the less committed members to her side to out-maneuver the board president.

Betty was an effective campaigner—even Annie admits this—and has grown increasingly outspoken in her opposition. In fact, by the time the board began discussing contract renewals, there was considerable question whether the board would renew Annie's contract. Despite Betty's effectiveness, however, Annie knew she had a very powerful ally—her ultimate trump card—in the pastor, Fr. Nicholas.

This particular evening, while Betty kept advancing her agenda, Fr. Jerry listened patiently. As Betty worked herself up into a frenzied lather, Fr. Jerry seized the opportunity and told the board that he would use his pastor's prerogative to overrule any advice from the School Board that contradicted what he perceived to be in the school's or parish's long-term interests. Implicitly, Fr. Jerry sent Betty Morris a not-so-subtle message: she will win neither of her two campaigns—she will not write the school's strategic plan as she hoped nor will she get Annie dismissed as principal. From that point forward, the meeting was a non-event.

Reflect on Annie's relationship with her pastor.

- Identify how they function as a team:

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- Cite how the pastor supports Annie:

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- Cite how Annie supports the pastor:

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- Name a message Annie conveys to the school about faith formation:

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How might a pastor be able to provide spiritual support and direction for the principal?

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9:45 p.m. Although it took nearly two and one-half hours to win this battle, Annie arrives home just in time to catch a phone call from Frank Johnson whose wife, Courtney, has just given birth to a baby boy. Annie congratulates Frank, telling him how delighted she and Mark are. After replacing the receiver in its cradle, Annie and Mark reminiscence about the births of their two sons, David and James.

10:00 p.m. Annie and Mark prepare to watch the news with a sack of popcorn. The lead story is about how ineffective schools are.

• Epilogue...

Although much more transpires on any school day, *A Day in the Life of Annie Jacobson* illuminates many of the practical problems and moral dilemmas Catholic educational leaders attempt to resolve in any given day. For example, no mention is made of the impending shortfall in the school's budget, of Annie's negative evaluation of a veteran teacher and its impact on faculty morale, nor is mention made of the fact that the 75-year-old school building needs a new roof as well as renovated plumbing, heating, and new windows.

Managerial problems and moral dilemmas like these constitute any Catholic educational leader's day. Like her colleagues, Annie Jacobson's day is filled with problems requiring that she utilize her school management skills and provide instructional leadership. But, as Annie's interactions with her students, faculty, parents, pastor, and the School Board also demonstrate, Annie is expected to meet the needs and expectations of a diverse group of constituents. Thus, Annie must call upon her considerable wealth of human relations skills in almost every interaction.

Like her colleagues in a variety of settings, as Annie travels home at day's end, she oftentimes wonders what she could have done differently. For example, Annie wonders whether she helped the children as much as possible and supported her teachers adequately. As Annie reflects on the incidents of her day, she ponders several questions, including:

1) How did I balance the needs of individual children with the needs of the entire school community?
2) How did I protect the welfare of the neediest children in my school?
3) How did I create positive relationships with parents when there is a conflict in expectations?
4) How did I provide for the professional and personal needs of my teachers?

As a Catholic educational leader, Annie must also provide moral leadership for the community of Holy Name Catholic School. This role expectation further complicates Annie's life and work beyond what many of her colleagues in public schools experience.

As Annie drives home this evening, the School Board meeting challenges her to ponder an additional question—what is perhaps the most crucial question for Catholic educational leaders—aimed directly at the heart of Annie's personal, professional, and spiritual life. She carefully considers, "How did I foster faith formation?"

Chapter 3 begins to unravel Annie's search for answers to all of these questions and, in particular, the last question specifying the moral dimension of Catholic educational leadership. First, Chapter 3 describes two images of teaching and administering in schools. These images provide insight into how, for better or for worse, some principals make decisions. Second, Van Manen's (1977) model of reflective practice and Sergiovanni's (1992) leadership schema are presented. Third, Chapter 3 applies a generic model of reflective practice to several incidents in Annie's day as she creates professional knowledge.

In sum, this introduction to reflective practice and the complexity of educational leadership will clarify why Annie, as does any educational leader, experiences dissatisfaction. More importantly, however, this introduction to reflective practice will also suggest that, as a Catholic educational leader, Annie's most significant challenge will be to probe further into and beyond the complex events and decisions characterizing her day. By doing so, Annie will discover that she needs a different model of reflective practice if she is to make virtuous decisions for the benefit of every member of the Holy Name Catholic School community, including herself.

Chapter 3

Essential is constant reflection: reflection about motivation, about curriculum, about community, about "vocation" rather than "careers."
(Buetow, 1988, p. 107)

Learning to reflect like an educational leader...

The complexity of Annie's day challenges her understanding of the principal's role and function in the school. Undoubtedly, an array of disparate events punctuate her day and, while some of her decisions aim to solve practical problems, other decisions address deeper moral dilemmas (see Figure 1, p. 11). To deal with these challenges, insight and skill are required.

Reflecting upon her teacher preparation program, Annie recalls reading about and discussing reflective practice. But now, as a principal, Annie finds herself considering how to apply its tools to actual educational leadership practice. Annie recognizes how reflective practice integrates values and moral choices as part of a rational decision-making process (Van Manen, 1977; Paul, 1987; Zeichner & Liston, 1987, 1996). Annie also realizes that reflective practice remediates the inadequacies she recognizes in her decision-making process. Annie, however, desires a clearer understanding of reflective practice if she is to make a good decision about its applicability to her situation, especially the moral dilemmas she confronts.

Reflective Practice...

Good principals continually seek advice and new tools to help them respond to the needs of their students, teachers, and school community. Reflective practice is one such tool, first advocated by Dewey (1933) and more thoroughly developed and popularized by Schön (1983, 1987). Schön's fundamental premise is that reflection upon practice guides expert practitioners—for example, artists, musicians, architects and psychiatrists—and has posited an approach to reflective practice for educators. Posner (1985) builds upon Schön's ideas by introducing a process of reflective practice into teacher education as a means for aspiring teachers to learn the pedagogical arts and sciences.

The act of reflection provides a vehicle for teachers to examine daily life within their classrooms, to consider the various messages teachers send to their students, and to respond with more mindful choices. Thus, reflective practice acknowledges that the core of teaching is a process of mindfulness in decision making (Zumwalt, 1989), that is, expert teachers continuously ask themselves "*Why do I do what I do?*" Mindfulness, then, is a requisite characteristic of reflection.

Reflective practice, as a mindful process, makes it possible for teachers and principals to examine the thinking that precedes decision making, that is, "metacognition" or "thinking about one's thinking" (Flavell, 1977). Metacognition supports educators in developing a more comprehensive awareness of the processes involved in teaching (e.g., methodology, a classroom management plan) and administering (e.g., instructional supervision, strategic planning). For example, very early in her day when Annie tells Mary Lou to have the student teacher substitute for Sr. Joyce, Annie later reflects upon her decision. This metacognitive activity helps Annie to focus upon what considerations and tacit beliefs made this decision appear reasonable. As Annie reflects, she considers her bias about the importance of relationship building within a classroom. She also weighs the pragmatic reality of budgetary constraints. And, Annie worries because she did not question the possible effects of the student teacher's inexperience. Ultimately, Annie's metacognition assists her to think about her own thinking and to develop a base of professional knowledge to guide future practice.

Identify two ways you function as a "technician"

1. ______________________________
____

2. ______________________________
____

Because Annie taught for 15 years prior to becoming a principal, she thinks about administration in terms of her teaching experience. In Annie's mind, two prominent images connect teaching and administration: the image of educator as "*technician*" and as "*reflective practitioner*" (Zeichner & Liston, 1996, pp. 1-6).

Two images of teaching and administering...

Annie's images of the educator as technician and as reflective practitioner are clearly distinguished by the process involved in decision making.

Teaching, from a purely technical perspective, focuses upon how teachers solve typically recurring problems. By first identifying a problem, teachers then attempt to solve it by using various techniques. In contrast, the reflective practitioner focuses upon how to look at the problems of practice, how to develop new strategies, and how to modify existing practice. The teacher—as reflective practitioner—probes into what one does in order to discover why problems exist. Juxtaposing images to clarify their essential differences, technical approaches to teaching typically aim at "quick fix" solutions. In contrast, reflective practice encourages teachers to complicate matters by reframing the problems of practice, examining potential sources, and evaluating the options available.

These two images of teaching—teachers as technicians and as reflective practitioners—also portray how many principals operate (Achilles, Keedy, & High, 1994). There are those principals—school managers—who look at their work as a series of tasks to be accomplished. These principals identify what needs to be done and hone in on it.

believing this to be the most efficient and effective means to achieve goals. Principals whose image of their role is primarily technical in its orientation utilize an array of management skills to direct school operations. Furthermore, principals who function like technicians also use whatever problem-solving techniques are available to facilitate defensible outcomes.

Cite two ways you function as a "reflective practitioner":

1. ______________________________

____

2. ______________________________

____

The ability to make decisions and administer effectively are also the dual goals of principals who endeavor to use reflective practice. In contrast to the image of the principal as technician—individuals who implement rote and immediate decisions (Burlingame & Sergiovanni, 1993)—the image of the principal as reflective practitioner depicts those principals who engage in three levels of analysis, the most basic of which is technical (Figure 2).

Figure 2.

THREE LEVELS OF REFLECTION

Level	*Type of Reflection*	*Inquires:*
3	**Critical**	Why is this decision being made?
2	**Interpretive**	What meaning does the decision create? What messages does the decision send?
1	**Technical**	How is the decision implemented?

Adapted from: Van Manen, M. (1977). Linking ways of knowing with ways of being practical. *Curriculum and Inquiry, 6*(3), 205-228.

The technical level of reflection emphasizes management skills and administrative behavior. However, while reflective practice recognizes that technical activity is *how* decisions are implemented, the reflective practitioner also engages in a cycle of behavior that makes it possible to interpret not only what is happening but also (and perhaps more importantly) *why it happened or what ought to be happening*. Thus, reflective practice does not diminish the importance of technical skills but recognizes that this is a starting point rather than an end point for professional growth.

Reflective practitioners utilize the insights provided by two other levels of reflection to expand their decision-making rationale. The second level of reflection, the interpretive level, highlights the importance of the meaning and messages created by and communicated through the decisions made (Ackerman, Donaldson, & van der Bogert, 1996; Bensimon, Neumann, & Birnbaum, 1989).

The third level of reflection, the critical level, addresses the purpose for a decision and provides the substantive *why* governing action. Reflective practitioners who operate at the third level of reflection bring their philosophy and values to bear when making decisions. Thus, decisions are not value neutral but the product of a more purposeful orientation.

The images of technician and reflective practitioner help to clarify competing perspectives concerning *why* principals do *what* they do. As Annie confronts the many dilemmas typifying her day, she experiences frustration because her training program emphasized the technical aspects of school administration. As a Catholic educational leader, however, Annie desires to search for a more appropriate decision-making process that will allow her beliefs and values to guide Annie as she makes decisions about how best to deal with the dilemmas confronting her.

A schema describing educational leadership...

Sergiovanni (1992) offers assistance in this regard. Figure 3 illustrates the three elements Sergiovanni believes shape leadership: the heart, head, and hand. It is the dynamic interaction of all three elements, Sergiovanni maintains, that influences the synergy evident in what people identify as "moral leadership."

Figure 3.

THE DYNAMIC INTERACTION OF THE HEART, HEAD, AND HAND IN EDUCATIONAL LEADERSHIP PRACTICE

the **HEART** (what I value and believe)	→	the **HEAD** (my mindscape of how the world works)	→	the **HAND** (my decisions, behaviors, and actions)
the **HEART**	←	the **HEAD**	←	the **HAND**

Adapted from: Sergiovanni, T. J. (1992). *Moral leadership: Getting to the heart of school improvement* (p. 8). San Francisco: Jossey-Bass Publishers.

For Catholic educational leaders, the heart signifies the beliefs and values that guide one's reflections. This conception of the heart relates to the *why* of Van Manen's (1977) critical level of reflection. Scripture and Church teaching are dual sources of the beliefs and values motivating Catholic educational leaders.

The head symbolizes how Catholic educational leaders view their world, what Sergiovanni calls a "mindscape" (1992, p. 8). While professional knowledge and practical experience shape one's mindscape, the creation of meaning and the delivery of intended messages give expression to one's mindscape. This cognitive activity portrays Van Manen's (1977) interpretive level of reflection.

Finally, the hand represents actions and responses, the outcomes of the decision-making process. Actions are the results of decision making, that is, the *how* of implementing a decision described previously as the technical level of reflection. As Figure 3 suggests, the heart and head influence the hand. Conversely, the hand also influences the heart and head. For Sergiovanni, school leadership personifies this dynamic synergy involving the heart, head, and hand.

The merging of reflective practice and moral leadership sets the stage for Annie to engage in decision making as a Catholic educational leader. The interactive nature of the levels of reflection and the elements of moral leadership provide insight into how truly complex this role is.

Decision making as a reflective practitioner...

A seven-step process of generic reflective practice can assist Catholic educational leaders in decision making. This process can be applied to a variety of issues, from relatively minor practical problems to more serious moral dilemmas (Figure 4, p. 38).

• *Identify the dilemma*

In the real world of practice, it is frequently easier for principals to ameliorate the bothersome symptoms associated with problems than it is to deal with the deeper disease manifesting itself in the symptoms. Perhaps much of this is due to the fact that it is oftentimes difficult to isolate the dilemma from its symptoms and to state clearly what the competing values are. The first step in reflective practice, then, involves identifying the dilemma and considering it from multiple perspectives. All of this deliberative activity may lead a principal to conclude there are several problems embedded in any particular dilemma. These problems require prioritization.

Recall Annie's day, in particular, the episode with Sara Dyer, where Annie and the school counselor, Jean Laursen, identified the problems embedded in Sara's dilemma. Annie and Jean had to reflect upon the problems confronting them, to prioritize the most urgent problem, and to proceed accordingly.

• *Search for multiple solutions*

The second step in reflective practice requires an investment of a precious commodity—time—in order to search for multiple solutions.

Before one can act, reflective practice requires the practitioner to slow things down a bit and to use the resource of time wisely.

Jennifer Hogan's request to return to Holy Name Catholic School surprised Annie. Jennifer's sudden intrusion into Annie's day could have instigated Annie to respond quickly. But, Annie recognized that a hasty decision would not be wise. So, Annie took her time to gather additional information. Since Annie's intent was to guide Jennifer's mother to become directly involved in Jennifer's education, Annie's plan included a telephone call to Jennifer's mother and a discussion of ways the Hogans could assist their daughter. Annie also suggested to Jennifer that she discuss with her parents what they might do to help Jennifer.

- ***Test and evaluate potential solutions***

It is possible to resolve a dilemma through a variety of means. The third step in reflective practice, then, recommends that principals test possible solutions, observe results, and perhaps modify or choose another solution.

When dealing with Rhonda Sawyer, rather than responding impulsively, Annie listened to Rhonda's parents and to Rhonda as well. Then, as Annie considered the options, Annie envisioned the positive and negative outcomes associated with each.

- ***Choose the best solution***

Having thought matters through more carefully, reflective practice next requires that principals choose what appears to be the best solution. Typically, the choice is made after the principal projects several possible solutions toward their logical conclusions and evaluates the outcomes associated with each solution.

As Annie considered several solutions to Rhonda's dilemma, Annie allowed Rhonda's parents and Rhonda herself to inform Annie's decision. Ultimately, Annie made a decision she believed would be in the best interests of all parties.

- ***Formulate a plan-of-action***

Once principals select what they believe is the best possible solution, reflective practice requires translating that solution into a coherent plan of action. By clearly formulating the plan, principals can anticipate the reaction of various individuals and groups and, then, make the necessary modifications to the plan before implementing it.

In Annie's day, she created a plan that would respond to Larry Bailey's intrusion into Alicia Breen's personal life. Annie's plan calculated outcomes associated with various tactics, each depending on the level of risk posed to Alicia and the Bailey children as well.

- ***Implement the plan-of-action***

Depending on the magnitude of a dilemma, it may take quite a bit of time to implement the plan—the next step in reflective practice—all the while observing the results and testing whether the stakeholders, or interested parties, are satisfied with the solution.

For example, Annie's solution to Rhonda's dilemma demanded patience as Annie set about implementing her plan. In fact, it would take quite a bit of time to make an adequate determination about whether the plan was working.

- ***Evaluate the results and adjust as necessary***

As events unfold, principals frequently evaluate the situation, question the effectiveness of the proposed solution, and make necessary modifications to the plan before implementing it. By taking time to evaluate the ramifications of a decision, it is important to note that principals also create professional knowledge for dealing with dilemmas. This is a desired outcome of reflective practice.

For their part, Jennifer Hogan's parents wanted Annie to assume responsibility for a decision that rightly belonged to them as Jennifer's parents. As is oftentimes the case, Jennifer's parents were not immediately willing to accept their responsibility and Annie might well be less-than-satisfied with the Hogan's decision.

Time is a precious commodity in any principal's day. The positive outcomes associated with reflective practice provide ample evidence that the investment of this precious commodity is time well spent. Surveying their "to do" list, busy principals undoubtedly will ask: Where can I find the time I need to engage in reflective practice? Reflective practitioners ask a better question: What are the consequences if I do not prioritize this time in my schedule?

To engage profitably in reflective practice, busy principals might consider better utilizing the time they spend each day commuting to and from school. Since most principals arrive early at school each day, they might also use this block of time to reflect upon their practice. For Catholic educational leaders, the best time for reflection may well be during the school day. By setting aside a block of time to reflect, in a secluded place where one won't be disturbed, even busy principals can inculcate the habit of reflective practice that is so necessary for responding appropriately to their problems and dilemmas.

Figure 4.

A GENERIC REFLECTIVE PRACTICE APPROACH TO PROBLEM SOLVING

Identify the problem:	Find the root issue. Don't be misled by symptoms.
↓	
Search for multiple solutions:	Who gains or loses from each plan? Why?
↓	
Test and evaluate the solutions:	Consider various scenarios from the plans.
↓	
Choose the best solution:	Look for the plan yielding the most positive results.
↓	
Formulate a plan-of-action:	Lay out details of the plan step-by-step.
↓	
Implement the plan-of-action:	Inform key players and begin the plan.
↓	

As events unfold, evaluate the results and adjust as necessary:

Are you moving toward intended results?

↓ If not, modify the plan and continue.

Create professional knowledge:

Identify the professional knowledge gained through this exercise that can be applied to future problem solving.

Models of reflective practice...

Several models of reflective practice have been adapted from the generic reflective practice process outlined above. While each model is adapted primarily to teaching, each has direct application to the work of Catholic educational leaders.

When a principal identifies a solution that adequately eliminates problematic symptoms or, at least, reduces negative consequences, principals can implement a plan-of-action. Schön calls this model of reflective practice "*reflection-on-action*" because reflection takes place after the decision is made (Figure 5) and provides the opportunity to observe the outcomes associated with a plan-of-action.

In Annie's day, while she was reflecting on Rhonda Sawyer's story, Annie considered the plan she had previously implemented. Now, as Annie reflects on the events, she examines the validity of the thought process that originally led to her previous decision.

Figure 5.

REFLECTION-ON-ACTION

Step 1:	Envision Solutions	→	Examine Possible Decisions
Step 2:	Design Plan-of-Action	→	Implement Plan-of-Action
Step 3:	Identify Outcomes	→	Reflect on Outcomes

Adapted from: Killion, J., & Todnem, G. (1991). A process for personal theory building. *Educational Leadership, 48*(6), 14-16.

Reflection-on-action implies "mindfulness" after implementing a plan. From your experience as Catholic educational leader, cite a moral dilemma that required you to reflect after making a decision:

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How did this solution work?

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All too often, however, principals abandon reflective practice once they have formulated and implemented a plan-of-action. Principals engage in a second form of reflective practice, "*reflection-in-action,*" when they reflect upon a dilemma as it arises, craft a plan to deal with it, and render a decision only after anticipating how others will respond once the plan-of-action is implemented (Figure 6).

Figure 6

REFLECTION-IN-ACTION

Step 1:	Envision Solutions	→	Examine Possible Decisions
Step 2:	Design Plan-of-Action	→	Implement Plan-of-Action
Step 3:	Reflect on Outcomes	→	Evaluate Outcomes

Adapted from: Killion, J., & Todnem, G. (1991). A process for personal theory building. *Educational Leadership, 48*(6), 14-16.

Reflection-in-action provides an opportunity to modify a plan while it is being implemented. From your experience as a Catholic educational leader, cite an example of a plan you modified while it was being implemented:

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____

Did this solution create new problems or dilemmas? Why?

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Annie engages in reflection-in-action as she considers Jordan Hughes' problems and anticipates the consequences of her plan. Recall Annie's hurried call to the CCC director and Annie's concerns about the reaction of Jordan's mother. Annie considered consequences while still formulating her plan. Reflection-in-action helped Annie to devise a plan.

A third model of reflective practice is *reflection-for-action* (Killion & Todnem, 1991). Principals use this model to generate the professional knowledge they will use to guide future action. The significance of this particular model is that, as dilemmas resurface, principals can utilize the professional knowledge acquired in previous reflective practice episodes to inform their decision making. This knowledge assists principals to create more potent responses as similar dilemmas arise in the future (Figure 7). In addition, reflection-for-action allows principals to develop responses that take into consideration the unique context and their own personal biases as well.

***Reflection-for-action refers to the professional knowledge learned from one's experience. Identify a successful action plan you developed that solved a moral dilemma*:**

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____

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Figure 7.

REFLECTION-FOR-ACTION

Step 1: Envision Solutions → Examine Possible Decisions

Step 2: Reflect on Outcomes → Construct Professional Knowledge

Adapted from: Schön, D. (1983). *The reflective practitioner: How professionals think in action.* New York: Basic Books.

How might you use what you have learned from this experience in the future?

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Reflection-for-action is evident in Annie's day. Recall the incident at the end of the school day when the Parks' children reluctantly headed over to the CCC. Annie found herself reflecting upon the dilemma less-affluent families experience, especially as this dilemma manifests itself in the problems that crop up each day with the CCC. As Annie grapples with this dilemma, she creates knowledge for future practice especially as she deals with the school's child care services.

The differing expectations individuals and groups have for schools create paradoxical dilemmas that complicate decision making. As principals search for guidance to cope with the dilemmas generated by the puzzles of daily life in schools, the refined ability to observe dilemmas from multiple perspectives opens the possibility not only that there are multiple ways to solve these dilemmas but also to devise and to test the positive and negative outcomes associated with different scenarios (Bolman & Deal, 1997; Morgan, 1986).

However, while this technical knowledge certainly assists Catholic educational leaders when contending with many practical problems, Catholic educational leaders also require a refined ability to examine dilemmas from a distinctively Catholic perspective. *For Catholic educational leaders, it is absolutely crucial that the critical standard be Gospel values*, most authentically communicated through Scripture and Church teaching.

Throughout her day, Annie was not interested solely in implementing efficient solutions for the dilemmas arising at Holy Name Catholic School. As Annie struggled throughout her day with the long-term effects her decisions might have upon the members of the school community as well as the school community itself, she endeavored to insure there would be coherence between her actions and her beliefs about Catholic educational leadership. Finally—and most importantly—as Annie reflected on the dilemmas emerging in her day, she examined her decisions self-critically, inquiring into why she made the decisions she did.

This chapter has considered two perspectives of the principal's role, that of technician and that of reflective practitioner. Undoubtedly, the principal's life and work would less complicated were it possible to solve dilemmas by imposing pre-determined, quick-fix solutions—a "cookbook" approach to school management. Unfortunately, however, this is not always possible and perhaps not preferable if only because principals who attempt to solve dilemmas in this way find themselves running from one problem to the next and implementing short-term solutions, each of which may create new problems and dilemmas. In this "firehouse" or "crisis management" decision-making process, principals fail to identify the root causes for dilemmas, search for multiple solutions, test and evaluate the solutions, choose what portends to be the best solution, implement a coherent plan-of-action and, as events unfold, evaluate the results and adjust as necessary.

In this chapter, the three levels of reflective practice Van Manen (1977) and Sergiovanni's (1992) leadership schema have provided additional insight to envision how principals can function as reflective practitioners. Whether in public or nonpublic schools, educational leaders can and do bring their beliefs and values to bear as they engage their hearts, heads, and hands in decision making. But, for Annie, each of the three levels of reflection provides a foundation for her to move beyond these strictly secular processes to a process of reflective practice that is particularly apt for Catholic educational leaders.

Before exploring a process of reflective practice developed especially for Catholic educational leaders, Chapter 4 will examine six problem-solving frameworks which offer insight into how, at a technical level, some principals narrow problem solving to a unitary strategy. Some shortcomings associated with these problem-solving frameworks will be brought into proper relief. Then, Chapter 4 will consider six metaphors describing the roles implicit in educational leadership, roles that allow principals to send messages to teachers, students, parents, parishioners, pastors, and school board members who possess multiple and oftentimes conflicting expectations. Lastly, Chapter 4 will introduce Gospel values, the cornerstone of Catholic schooling. By practicing critical reflection and applying the purpose of Catholic schooling to the dilemmas confronting Catholic educational leaders, Chapter 4 distinguishes Catholic educational leadership from its secular counterparts.

Chapter 4 closes as Annie inquires, "How do the three levels of reflective practice and the leadership schema translate into contemplative practice?" Annie's question leads her to reflect upon the substantive foundation of her vocation, that is, her mission to provide moral and intellectual leadership for the Holy Name Catholic School community. In sum, Chapter 4 provides insight into how Catholic educational leaders can transform a generic model of reflective practice into contemplative practice. Ultimately, it is contemplative practice that guides Catholic educational leaders as they search for resolutions to the dilemmas confronting them.

Chapter 4

Great...are they who see that spiritual force is stronger than material force, that thoughts rule the world.
(Emerson, 1929, p. 909)

Learning to reflect like a Catholic educational leader...

Annie's search for professional development and spiritual growth as a Catholic educational leader has taken her on an excursion through the territory of reflective practice.

To this point in her journey, Annie has considered Sergiovanni's (1992) "head-heart-hand" leadership schema and found it helpful for considering how she might think and act like a Catholic educational leader. In particular, Annie's search has taught her how her mindscape—the "head" of educational leadership practice—has been influenced through her encounters with a wide variety of people over the years, especially her mentors and colleagues.

And yet, Annie also experiences frustration as she grapples with her mindscape, for she would like to achieve something more than what her mindscape suggests will make for success. As the principal of a Catholic school, Annie wants her educational leadership practice to exemplify her distinct beliefs about the nature and purpose of Catholic schooling.

It is at this crossroads, the point where Annie's educational beliefs and her spiritual aspirations intersect—the "heart" of Catholic educational leadership—that engenders enthusiasm in Annie, for she believes that she can transform the routine "work" of educational leadership into a pastoral "ministry." For Annie, this is what Catholic educational leadership is all about and what originally motivated her to consider becoming a principal in the first place.

In Chapter 4, Annie endeavors to engender this transformation. And, as she does so, Annie confronts another, perhaps more significant, issue. That is, while Annie has already considered Van Manen's (1977) three levels of reflective practice and has learned how each level can assist her in decision making, Annie has yet to discover how to integrate the "head" with the "heart" of Catholic educational leadership practice.

Through her use of various problem-solving frameworks and metaphorical images, Annie learns how her decisions can convey fundamental beliefs and values. And, as Annie's decision-making process incorporates these frameworks and metaphorical images, the "hand" of Annie's Catholic educational leadership practice reveals Annie's mindscape through her practice.

Six problem-solving frameworks: The technical level of reflection...

The rapid-fire nature of daily life in schools oftentimes lures principals into responding to people and events with rote and immediate solutions that promise the least amount of negative fallout (Burlingame & Sergiovanni, 1993). While these solutions do ameliorate problems in the short term, long-term resolutions dealing with the deeper issues embedded in the problems require leaders to act with courage (McWhinney, 1992).

Annie is beset with many problems and dilemmas and has initiated a search to discover the most effective resolution to the circumstances underlying the incidents of her day. At this point, Annie's reflective practice has brought her to examine her decision-making process as well as how her mindscape influences her decision-making process.

During a quiet moment one busy day, Annie peruses Hoy and Tartar's six problem-solving frameworks for rational decision making (1995) contained in a book she first read for one of her principal's certification courses (Figure 8). Now, with the benefit of experience, Annie focuses anew upon the thought process required to implement the frameworks. And, as Hoy and Tartar maintain, Annie discovers that rational decision making and reflective practice are mutually supportive, if not crucial for administrative problem solving.

1. The classical framework

The classical framework's fundamental premise is that "one best solution" exists to resolve practical problems and moral dilemmas. In light of this premise, Hoy and Tartar (1995) characterize classical decision making as a sequential series of steps in the problem-solving process: (1) problem identification, (2) problem diagnosis, (3) alternatives, (4) consequences, (5) evaluation, (6) selection, and (7) implementation.

While many assert the classical framework is "realistic" and "rational," this framework is not easily implemented in complex human organizations like schools (Hoy & Tartar, 1995, pp. 7-8). One reason principals experience difficulty when implementing the classical decision-making framework is that most problems and dilemmas do not follow a straight line toward the preferred solution. Principals frequently must deal with unexpected complications, events, and human emotions. These cause unanticipated twists and turns in the decision-making process.

From the standpoint of the classical framework, Annie recognizes how she copes with practical problems and dilemmas by referencing the student handbook and its rules. But, Annie also recognizes that those linear solutions provide little help in more complex situations, for example, in her dealings with Jordan Hughes at the CCC. The realities of his mother's life have made it impossible for Annie to comply with the letter or spirit of the school's rules, and consequently, the classical decision-making framework was less than helpful in resolving this dilemma.

Figure 8.

SIX SECULAR PROBLEM-SOLVING FRAMEWORKS

Problem-Solving Framework:	Decision:
1. Classical Framework	clear-cut, single best plan
2. Administrative Framework	complex process, satisfactory plan
3. Incremental Framework	small, calculated changes, broad goals
4. Mixed-Scanning Framework	calculated changes flow toward goal
5. Garbage Can Framework	spontaneous opportunity to reach goal
6. Political Framework	negotiation of position toward goal

Adapted from: Hoy, W. K., & Tartar, C. J. (1995). *Administrators solving the problems of practice*. Boston: Allyn and Bacon.

Figure 8 lists six technical frameworks principals commonly use when problem solving. Which best characterizes your approach to problem solving?

____

____

Identify a problem where this framework did not work as you expected it to work:

____

____

____

____

Reflecting back upon that problem, why do you believe the framework used did not work?

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2. *The administrative framework*

Examined alongside the classical framework—where all of the options available are considered and then the leader selects the optimum decision—the administrative framework takes into account the complex nature of schools as principals attempt to produce satisfactory decisions for the people who will be affected. While examining problems and dilemmas from a perspective informed by the administrative framework may well lead to the identical conclusion reached by the classical framework, the reasoning process which precedes the decision follows a divergent path.

The key feature of the administrative framework is that the principal acknowledges the possibility there may be unpredictable results but, given available knowledge, the decision is acceptable. Thus, many principals seek these "course of least resistance" solutions to problems and dilemmas because these solutions are relatively easy to defend in human organizations like schools where multiple stakeholders become actively involved if not directly engaged in the schooling process.

As Annie considers the administrative framework, her reflections transport her back to the early morning hours when she decided to allow the student teacher to cover a class. Annie wanted to implement a quick solution that offered the course of least resistance. Using the student teacher was convenient for several objective reasons (e.g., salary saved, having a familiar person in the classroom) and parents more than likely would not challenge Annie's decision. However, at another level, Annie did not consider whether it would be appropriate for a pre-service teacher to cover classes. To deal with this complication, Annie decided that, in the future, she would closely monitor what was transpiring in the student teacher's classroom.

3. *The incremental framework*

It is oftentimes difficult for principals to conceive of any positive outcomes to their problems and dilemmas. For example, principals know that when parents and students are involved, parents are subject to pressures that may lead them to choose a solution more conversant with their self-interest rather than taking a broader view of the issue confronting them. Likewise, students may momentarily agree to the terms of a solution, but later lose their commitment to the solution. Principals must remain aware of the unpredictable nature of human beings, especially when multiple stakeholders are involved in resolving problems and dilemmas.

The incremental framework allows a principal to make smaller-scale changes in the current situation while monitoring results (Hoy & Tartar, 1995, pp. 39-41). A principal uses an incremental strategy, for example, by suggesting a compromise between conflicting parties. Then, the principal may observe reactions before extending the terms to include other situations. All the while, however, the principal advances the agenda incrementally.

The incremental framework possesses the advantage of not committing a principal to a solution that might require a large-scale, if not embarrassing retreat should the solution fail. Therefore, the outcomes associated with a solution are somewhat more predictable and controllable. At the same time, however, the incremental framework rules out dramatic solutions that move the school into uncharted territory.

The incremental framework reminds Annie about the graham cracker incident. Hoy and Tartar's discussion directs Annie to recognize that she was attempting to discern how she could manage to follow through on her belief that students cannot learn when they are hungry. Yet, Annie also wanted to protect the parents' right to direct their child's nutrition. Annie implemented a plan that was incremental in approach yet easily modifiable should Annie discover unsatisfactory results.

4. The mixed-scanning framework

While the incremental framework necessitates short-term objectives, the mixed-scanning framework blends the goal orientation of the administrative framework with the adaptability of the incremental framework. Seven elements constitute the mixed-scanning framework: 1) use focused trial and error; 2) proceed slowly; 3) if uncertain, procrastinate; 4) stagger decisions; 5) if uncertain, fractionalize decisions; 6) hedge bets; and, 7) be prepared to reverse decisions (Hoy & Tartar, 1995, pp. 48-49).

Annie recognizes that she used the mixed-scanning framework when Jennifer Hogan inquired about returning to Holy Name Catholic School. Annie could have easily rejected Jennifer's request in accordance with the school's admissions policy and guidelines; instead, Annie chose to proceed slowly, considering other means to deal with Jennifer's situation. Annie worked carefully to craft a message consistent with Gospel values, all the while endeavoring to be understanding and compassionate. At the same time, Annie wanted to steer Jennifer toward engaging her parents in a conversation about the issues Annie believes are important for Jennifer and her parents to discuss. Hopefully, that conversation will lead toward decisions that would prove of greatest benefit to Jennifer.

***Identify the core values predominating your school's formal and informal curriculum*:**

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Are these values any different than the values taught in Catholic schools of previous generations? If so, why?

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The mixed-scanning framework enables Catholic educational leaders to focus upon the Gospel values that model faith in action. If those values are not present or do not receive appropriate emphasis, Catholic educational leaders can gently move their school communities to incorporate more virtuous and less functional choices into its decision-making process. Thus, mixed-scanning provides a model for Catholic educational leaders to conceive how they might shape a "culture of faith" by sending messages that the school is a place to be characterized by Gospel values evident in human behavior.

5. The garbage can framework

The "garbage can" framework is a decision-making tool oftentimes utilized by loosely structured organizations (Cohen, March, & Olsen, 1972; Cohen & March, 1974). The key characteristic of this framework is that organizational objectives arise out of its activities. Compared to the more goal-focused classical framework, the garbage can framework features objectives as they evolve within organizational activities, all of which engenders a more free-wheeling and structureless approach to decision making.

At first glance, the garbage can framework does not facilitate decision making in schools, but because chance or luck frequently do intervene, requiring that *ad hoc* decisions be made. Surprisingly, however, many of these decisions actually do work (Hoy & Tartar, 1995, pp. 59-61). In sum, the garbage can framework encourages creativity and flexibility for principals to seize upon open-ended situations as positive challenges.

Frequently, Catholic educational leaders find themselves dealing with unanticipated agendas. For example, as Betty Morris schemes to unseat Annie as principal, Annie is confronted with a dilemma that intrudes into the normal course of School Board events. This unexpected turn shifts debate away from curricular choices and towards renewing Annie's contract. Betty's behavior forces Annie, Father Jerry, and other School Board members to adjust their plans to respond to Betty's agenda. What was supposed to be a smooth process has evolved into a more complex political endeavor to reorient School Board members to their appropriate role. An awareness of the garbage can framework can alert principals to the unexpected twists and turns in the ordinary course of events.

6. The political framework

Some have described schools as political organizations (Burlingame, 1988; Iannaccone & Lutz, 1970; Lutz & Mertz, 1992), "political" referring to the many interest groups that compete for power and scarce resources (Bolman & Deal, 1984, 1997).

Catholic educational leaders are not immune to the politics of education. Within the Catholic school and/or parish communities, individuals and groups compete for finite resources and use power to influence outcomes. For Catholic educational leaders, then, the political framework can assist in decision making by providing insight into human motives, especially how people jockey for position and negotiate for influence.

For example, when Betty Morris elevates her profile as a member of the School Board, Annie is confronted by an individual vying for position and power whose aim is to promote her curricular beliefs by imposing them upon the School Board. As Betty enhances her power and prestige within the parish community, Annie responds in a way that neither embarrasses Betty nor discredits Annie's functioning as principal.

As Annie considers the political framework, she recognizes how she reviewed her options. First, Annie decided to ignore Betty and to continue performing her administrative duties. Second, Annie recognized that if she was to operate in this mode, she would have to place her trust in Father Jerry's skills to maneuver Betty Morris into behaving in a way more consonant with her role as member of the School Board.

Annie gambled that although Betty is adept at political positioning, Father Jerry would prove more adept at using the political framework to inform his decision-making process.

The political framework may prove useful for many Catholic educational leaders who must accept the difficult challenge of building rather than burning bridges between and among influential individuals and groups. An understanding of the political framework can serve as a source of fruitful guidance for reflection prior to making decisions. Catholic educational leaders should be careful, however, as this problem-solving framework places undue emphasis upon political maneuvering within the school and/or parish communities while potentially neglecting the substantive purposes that must be accomplished within the school.

The fundamental flaw of an exclusively technical perspective...

Catholic educational leaders shoulder a greater burden of responsibility than do their public school peers if only because the Catholic educational leader's role goes beyond and builds upon professional commitment and expertise. Finding manageable solutions to problems and dilemmas of practice is not the sole objective guiding decision making in Catholic schools. Catholic educational leaders must also assess the degree to which solutions will foster faith formation, for it is faith formation—in addition to intellectual formation—that guides Catholic schooling (*Declaration on Catholic Education*, 1966).

Therefore, Catholic educational leaders must foster a learning community marked by faith in action. This goal is far more intricate than simply defining solutions that meet the test of the law, professional ethics, or are supported by an important constituency. As ministers for the Church, Catholic educational leaders witness to and transmit Catholic faith and practice. Decisions regarding the well being of students, faculty, and staff must not only address stated educational objectives but also the expectations of the Church and diocesan regulations as well as those of the local Church community which sponsors the school.

In sum, then, while these problem-solving frameworks may facilitate problem analysis and propose an array of possible solutions, when principals use these frameworks in isolation from the Gospel values that animate Catholic schooling, these frameworks prove themselves deficient. Undoubtedly, principals in both secular and religious schools grapple with problems and dilemmas; but, these situations require Catholic educational leaders, in particular, to move beyond utilitarian and functional considerations and into the realm of Gospel values and Catholic moral theory.

Annie recognizes the deficiencies of the six decision-making frameworks proposed by Hoy and Tartar (1995) and decides to seek further guidance at the interpretive level of reflective practice (Van Manen, 1977) where Scripture and Church teaching can inform her decision-making process. By elevating her reflections to the interpretive level, Annie hopes to learn more about how she may communicate the meaning and messages particular to Catholic educational thought through her leadership practice.

Metaphors describing the principalship...

Annie's reconsideration of Hoy and Tartar's (1995) problem-solving frameworks challenges her to probe more deeply into the specific *meaning* and *messages* she wishes to communicate through her decisions. While Annie recognizes that meaning and messages are embedded in and are given expression through human communication, this recognition does not suffice, especially because Annie wants to incorporate Catholic educational thought into her decision-making process.

Annie decides to reconsider six metaphors describing the principalship (Murphy & Beck, 1994) so that she might reconstruct her decision-making process to reflect what, for Annie, is the heart of Catholic educational leadership. While Murphy and Beck intend these metaphors primarily to describe the public school principalship, these metaphors also can assist Catholic educational leaders to envision how their role and functioning are both similar to and—because of the limitations of each metaphor—different from their colleagues in other educational settings.

1. The principal as servant

Murphy and Beck's first metaphor describes the principal as "*servant*" (1994, p. 9), rejecting the traditional bureaucratic paradigm of leadership "from the top" by emphasizing the school's mission as a service organization. The term "servant" does not denigrate the principal's status, but acts as a reminder that the principal's primary function is to be attentive to others' needs. This metaphor also acknowledges the dynamic interaction between leader and followers (Greenleaf, 1977), for followers play an important role in shaping the quality of leadership (Sergiovanni, 1992, pp. 69-72).

Identify an incident where your practice exemplified the "principal as servant":

As Annie reflects upon the servant metaphor, she considers whether Jordan Hughes—who Annie spied early in the morning standing in front of the school in the pouring rain—would be better off if Annie intervened. Or, if Annie had remained passive, she wonders whether and how Jordan's situation would be improved.

Principals who construct their practice upon the servant metaphor evaluate their effectiveness primarily in terms of responsiveness to others' needs rather than simply in the number of problems diminished or dilemmas resolved. Sadly however, Annie and most of her colleagues know that there is little in their administrative preparation programs that conveys the concepts and tools to make schooling and school administration embody the notion of the servant metaphor. Perhaps more importantly, traditional views of educational leadership typically taught in administrative preparation programs assume an *a priori* hierarchy based upon who possesses and exercises power. Consequently, the servant metaphor—a religious metaphor focusing on moral leadership—finds a more supportive environment in a religious school setting even though the public school context does not necessarily preclude a principal from functioning as a servant leader.

2. *The principal as person in community*

The principal as "*person in community*" (Murphy & Beck, 1994, p. 10) is a metaphor emphasizing humane leadership (Beck, 1994; Coleman & Hoffer, 1987; Sergiovanni, 1993; Speck, 1999). Principals, teachers, and students, too, are—first and foremost—human beings possessing different needs, sensitivities, and motives. This view of school—diverse persons living and working within an educational community—creates a very different set of dynamics.

Principals must not overlook the dynamic parts-whole synergy of this metaphor. Science, for example, has established the interactive nature of the human body and how the health of individual organs and body parts impact the overall functioning of the whole organism, indicating that the whole body is greater than the sum of its parts (Evans & McCandless, 1978). References in scripture to the Body of Christ provide additional testimony about the absolute value of the individual members of the community and the vital contributions each can make to the overall good functioning of the entire community (John 15:1-8; 1 Corinthians 5:12-15). As a consequence, just as the cells of the human body do not function in isolation, so too, each member of the school community exists in relationship to others. Every member of the Catholic school community deserves respect, then, not solely by virtue of membership, but primarily because each is a member of the one Body of Christ.

As Annie reflects upon the metaphor of "person in community," she considers the imbalance evident in the mainstream American culture which places a premium upon rugged individualism and competition, where placing one's self-interest ahead of the needs of others is viewed as the sure route to success. Annie considers how, at Holy Name Catholic School, she would like her students to learn to sacrifice their self-interest for the benefit of others and the community itself. In addition, Annie hopes that every student learns that each bears the dignity of having been created in the image and likeness of God. She also wants her students to be exposed to situations where they learn to make ethical choices consistent with the Catholic faith and inflict an appropriate degree of personal sacrifice.

Annie resolves to highlight these ideals in concrete practice. For example, she decides that when a student demeans the custodian or cafeteria workers, Annie will be more assertive about reminding the student why this behavior is not permitted at Holy Name Catholic School. When students berate one another, Annie will remind the offenders about the biblical reason why it is inappropriate to make negative judgments about other people. When Annie discovers students disposing of food in cafeteria's trash containers, she will remind these students about the poor who do not have food to eat. Through these reminders, each of which underscores the innate value, dignity, and worth of each member of the community, Annie hopes that she will promote a culture at Holy Name Catholic School that exudes respect for the contributions of every member of the community and ultimately, the world, because each is one of God's creatures.

Identify an incident where your practice exemplified the "principal as person in community":

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3. The principal as moral agent

While the objectivity of scientific management has diminished the importance of subjective values in schooling for several decades, the vacuum created by denying the moral dimension of leading educational communities is now receiving considerable attention (Goodlad, Soder, Sirotnik, 1990; Jackson, Boostrom, & Hansen, 1993). Murphy and Beck's metaphor of "*moral agent*" (1994, p. 11) describes how principals function to represent the school's mission.

Identify an incident where your practice exemplified the "principal as moral agent":

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As a moral agent, Catholic educational leaders represent the Roman Catholic Church especially through decisions, actions, and behaviors that communicate Gospel values. For example, when Annie made time for and was respectful of the senior citizens, Annie modeled Gospel values. Annie did not preach; rather, her actions punctuated these values.

To depict the principal as moral agent bespeaks what is obvious to Catholic educational leaders, especially since the primary purpose of Catholic schooling is to transmit moral values. However, the tendency in recent decades has been to disconnect leadership from moral agency and, in some cases, to rationalize this relationship away. Reconnecting leadership with moral agency is a priority for Catholic educational leaders, as role models for the next generation of Catholic leaders.

4. The principal as organizational architect

A fourth metaphor gives appropriate emphasis to the role of the principal as "*organizational architect*" (Murphy & Beck, 1994, p. 12). Just as architects design buildings that give form to purpose, so too, principals who function as organizational architects design school culture giving form to educational purpose, especially by defining goals, setting priorities, and selecting personnel.

Catholic educational leaders, like their counterparts in the public and private sector, also give form to purpose by shaping their school's culture through the hidden or implicit curriculum (Eisner, 1985). In contrast to principals in public and private schools, curricula provide Catholic educational leaders a tool to give form to purpose by designing a scope and sequence of learning experiences that give proper emphasis to the school's primary mission as a faith-formation community (Schuttloffel, in press). Furthermore, Catholic educational leaders design school cultures that clearly communicate the value of parental involvement and give shape to this ideal as their schools become an extension of the family, a goal that Catholic educational philosophy has traditionally recognized (Jacobs, 1997a).

As organizational architects, Catholic school principals have successfully given form to purpose through meetings that empower faculty to engage successfully in site-based management (Bryk & Lee, 1992; Byrk, Lee, & Holland, 1993). But now, in an era when the laity assuming responsibility for the Church's educational apostolate (Jacobs, 1998c), the challenge confronting Catholic educational leaders is to give form to purpose by being more intentional about designing school cultures that promote faculty faith formation, especially so that teachers will serve more capably as catechists. Thus, Catholic educational leaders function as organizational architects especially as they design school cultures responsive to the school's purpose not only as a learning center but also, and more importantly, as a center for faith formation (Cook, in press).

Identify an incident where your practice exemplified the "principal as organizational architect":

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Annie's search for a more reflective response to the dilemmas of her day portrays her efforts as an organizational architect. For example, Annie takes pleasure in her students' extemporaneous prayer for Courtney Johnson, the wife of the sixth grade teacher, Frank Johnson, and their soon-to-arrive baby. For Annie, this prayer demonstrates the effects of her leadership in promoting faith formation at Holy Name Catholic School. Annie recognizes the students' behavior as the fruit of her emphasis upon connecting faith with the events in one's daily life, exemplifying how the school's culture does influence student behavior.

5. *The principal as social advocate and activist*

For generations of Americans, education has been the vehicle that has moved millions of immigrant youth into the American cultural and economic mainstream. Indeed, U.S. Catholic education has a proud history in this regard (Cremin, 1988; Hudson, 1965; Spring, 1997; Tyack & Hansot, 1982). In light of this history, Murphy and Beck's fifth metaphor bespeaks the principal's role as "*social advocate and activist*" (1994, p. 12).

Today, however, the assimilation of Catholics into mainstream

American culture has become a source of tension for many immigrant Catholics as well as native-born Catholics whose children are not able to partake of Catholic education as did non-nativist youth in previous generations. Youniss (1998) wonders whether Catholic schools—once places where immigrant youth were graciously accepted and whose educational needs were provided for (oftentimes at great financial sacrifice to the parish community)—have become another societal institution disenfranchising immigrant youth. One obvious challenge Youniss raises for Catholic educational leaders is to consider anew the mission of Catholic schooling, especially for youth who, through no fault of their own, do not possess the financial means to benefit from Catholic education.

As social advocates and activists, one of the primary obligations of Catholic educational leaders is to safeguard the integrity of the Church's mission of social activism. Catholic schooling is not just one of many varieties of private education. As institutions promoting Gospel values, Catholic schools provide a program of faith formation that intentionally enables its members to be intellectually and morally capable of contributing to the transformation of culture. Knowledge of the long tradition of social justice advocated by the Roman Catholic Church (National Conference of Catholic Bishops, 1986; Walsh & Davies, 1994) supports this vital intervention. Thus, Catholic educational leaders function as social advocates and activists as they promote the development of a "moral vision" within the faculty as it endeavors to form citizens capable of initiating action for the conversion of American culture (National Conference of Catholic Bishops, 1986).

Annie views herself as a social advocate at Holy Name Catholic School, but her preoccupation with management problems oftentimes brings her into conflict with this desire. For example, Annie recognizes how finances impact Catholic schooling. She also has concerns about how tuition and fees impact families of the students enrolled at Holy Name Catholic School. In the incident involving Jordan Hughes, Annie questions how she is handling the situation due in part to the family's financial straits. And, in the incident involving Chip Flanagan, Annie must remind Chip's father of his financial obligations.

Most Catholic educational leaders are reluctant to focus their energies upon financial concerns, but the practical consequences of this neglect actually moves finances to center stage. Annie's reflections upon these incidents exemplify the struggle most Catholic educational leaders experience as social advocates, especially when the needs of the less privileged and financially able collide with the principal's role as steward for the school's overall fiscal health.

6. *The principal as educator*

Murphy and Beck's last metaphor focuses upon the role of the principal as "*educator*" (1994, p. 13), suggesting a shift away from the ideology of scientific management (Wise, 1979, pp. 82-86) and a return to the era when principals were lead teachers providing instructional leadership (Cordeiro, 1994; Tanner, 1994).

Catholic educational leaders must also provide faith formation for faculty and students. Faculty faith formation is especially critical because, as teachers recognize their need to continue augmenting their faith by exploring the relationship of Scripture and Church teaching to their life experiences, these teachers will develop an increasingly mature understanding of Christian holiness. Then, teachers will be better able to stand before the school community as adult models of Catholic faith and life.

The events comprising Annie's day do not provide much insight into her role as educator. However, Father Jerry's appraisal of Annie's tenure as principal provides an indication that Annie devotes substantial time to instructional leadership. One might assume that Annie keeps a finger on the pulse of instruction each day, especially as she walks the hallways and surveys her teachers and students engaging many different learning activities. However, like many principals, Annie experiences tension as other pressing administrative matters distract her away from functioning as educator in a school that provides faith formation. Annie's ruminations lead her to consider where she might learn more about how to improve the quality of instruction as well as faith formation at Holy Name Catholic School.

In sum, Murphy and Beck's (1994) six metaphors provide images for Annie to understand better her responses to the problems and dilemmas comprising her day. Annie's review of these metaphors has helped her to recognize how her behaviors convey particular meaning and messages. Annie now desires to look beyond what these metaphors describe about her practice. She now must explore the assumptions that undergird her practice.

Identify an incident where your practice exemplified the "principal as educator":

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Assumptions guiding Catholic educational leadership practice...

Annie believes that some of the actions dictated by her decision-making process communicate her beliefs about Catholic educational leadership more appropriately than do other actions. As Annie evaluates her decisions, she clarifies four assumptions, recognizing how they have developed over the years from her interactions with colleagues as well as her own experience in Catholic education, first as a student, then as a teacher, and now as a principal.

Four assumptions guide Annie's decisions and, when integrated with Gospel values, form the substantive foundation of Catholic educational leadership practice (Figure #9).

Figure #9.

FOUR ASSUMPTIONS PROVIDING THE SUBSTANTIVE FOUNDATION OF CATHOLIC EDUCATIONAL LEADERSHIP PRACTICE

Catholic educational leaders...

1. minister for the Church;
2. serve the school community;
3. make decisions informed by their values, beliefs, and experiences;
4. advance the holistic growth and development of every member of the school community.

Are there additional assumptions providing the foundation of Catholic educational leadership practice?

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These four assumptions describe not only what Annie understands teaching, learning, and life to entail for a Catholic school. In addition, these four assumptions clarify the values, beliefs, and experiences that inform Annie's decision-making process as a Catholic educational leader. The dynamic relationship uniting Annie's beliefs (what she values) with her mindscape (the way her world works) and the actions dictated by her decision-making process (what she does) provide the substantive foundation of Annie's Catholic educational leadership practice.

1. Catholic educational leaders minister for the Church

During the 20th century, the administrator's role in a school has been described in several ways (Hughes, 1994; Murphy & Beck, 1994).

Early in the 20th century, in an attempt to professionalize the field of educational administration, great effort was expended in applying the principles of scientific management to schools and the principalship (Callahan, 1962). Many remnants of this movement remain in schools at the close of the 20th century. For example, graded classrooms, single-teacher classrooms, bell-driven schedules, and Carnegie units are artifacts reflecting this movement to systematize schooling and, by extension, to "professionalize" the principal's role as an administrative manager (Spring, 1997).

Then, in the 1980s, educational reformers seized upon the metaphor of "instructional leader" to portray the principal's primary role, shifting from the predominant factory/production metaphor where the principal functions as a "quality control manager" to an educational metaphor where the principal functions as "lead teacher." While in many practical ways the instructional leader metaphor promotes a substantive change in functional role and responsibility, the concept fails at widespread implementation (Sergiovanni, Burlingame, Coombs, & Thurston, 1999, pp. 202-210). However, individual principals have found this metaphor useful in facilitating the introduction of innovative techniques, in particular, modeling behavioral change for teachers (Goldring & Rallis, 1993, pp. 1-19).

While Catholic educational leaders acknowledge the importance of utilizing management skills and providing instructional leadership, Catholic educational leaders also recognize that their role includes attending to the spiritual welfare of the entire school community. This leadership function is a direct consequence of the principal's role as minister for the Church. As an instructional leader, then, faith formation for every member of the Catholic school community is the highest need and therefore, must be the Catholic educational leader's guiding priority (Congregation for Catholic Education, 1988).

Ministering for the Church complicates the role of the Catholic educational leader by raising role expectations beyond those functions commonly associated with professional expertise. Much to their credit, many Catholic educational leaders embrace the role of minister for the Church, finding this dimension of their practice providing some of the most profound and motivating experiences associated with the principalship.

2. Catholic educational leaders serve the school community

The "principal as servant" metaphor requires humility and gentleness. However, the principal's hierarchical position makes it possible that an individual principal may become self-serving or authoritarian and, thus, lose touch with those possessing less power in the school community. Jesus' second great commandment, "Do unto others as you would have them do unto you" (Matthew 7:12) guides the principal who serves the Catholic school community and frames its decision-making process.

Catholic educational leaders, like Annie Jacobson, are ever on the alert for opportunities to serve, especially those occasions encouraging the development of moral leadership within the school community. At times, building moral leadership may take the form of encouraging the adult members of the school community to function more effectively as role models for Catholic living. At other times, building leadership requires principals to challenge mainstream cultural values by asking members of the school community to recall that God has endowed all of them with personal dignity and to evidence that awareness through intentional acts of kindness and compassion. Principals also serve by actively inviting others (e.g., teachers, staff, parents, students) to participate directly in educational leadership by involving them in decision making.

Through these and other similar activities, Catholic educational leaders serve the school community by giving visible testimony that the school community represents the one Body of Christ. In this community, every member is equally valued and capable of contributing to the achievement of the school's purpose.

3. Catholic educational leaders make decisions informed by their values, beliefs, and experiences

Research reiterates the notion that life in the classroom is not simply an intellectual interaction but also a moral interaction. Jackson, Boostrom, and Hansen (1993) cite eight categories of classroom activities and behaviors that serve moral purposes:

- moral instruction as a formal part of the curriculum;
- moral instruction within the regular curriculum;
- rituals and ceremonies;
- visual displays with moral content;
- spontaneous interjection of moral commentary into ongoing activity;
- classroom rules and regulations;
- the morality of the curricular substructure; and,
- expressive morality within the classroom.

In sum, these eight categories provide opportunities for educators to infuse value judgments into teaching and learning. Furthermore, Jackson *et al.* (1993) assert that students, without direct intent from teachers, frequently absorb moral lessons. For example, when a teacher tells a student "don't take your neighbor's pencil without asking," the teacher is expressing a moral value about personal property. Or, when a teacher tells a class to treat a mainstreamed learning disabled student with the same dignity that all human beings deserve, the comment itself conveys a moral value.

Many principals recall that era when teaching exemplified this exchange of values as their teachers' belief systems affected everything from the way their teachers interact with them to their teachers' methodological choices (Knowles, 1990; Ross, Bondy, & Kyle, 1993). A comparable situation exists as principals absorb values from practice situations into their belief systems; later, these beliefs impact their decision-making process. Ideally, in a Catholic school, the principal's experiences are rooted in values and beliefs directly related to Gospel values and Catholic tradition (Bacik, 1990; Drahmann, 1989).

As Annie engages in reflective practice, she discovers that she must re-examine her fundamental beliefs and values at the critical level of reflective practice (Van Manen, 1977), by placing into question the beliefs and values embedded in her enacted behavior (Leithwood, Jantzi, & Fernandez, 1994). Interestingly, if Annie were not to examine her fundamental beliefs and values, they might become barriers to the personal and professional growth and self-change she seeks. But, by recognizing the impact of her beliefs and values upon her decision-making process, Annie will be able to make more coherent decisions as a Catholic educational leader.

4. Catholic educational leaders advance the holistic growth and development of every member of the school community

Eisner argues in *The Educational Imagination* that "[t]he school must be a growth environment for the teacher if it is to be an optimal growth environment for the student" (1985, p. 376). But, Annie wonders, should not Catholic educational leaders also promote the holistic development of parents, staff, and students as well?

Catholic educational leaders who view their work as a ministry work diligently to create opportunities for their faculty and staff to increase their knowledge of the faith and to reflect about integrating it into professional practice. The purpose for expending time and energy in these efforts is that educators will model for the entire school community the quest for life-long learning, especially in religious and spiritual matters. To paraphrase Garanzini, principals try to create a "faith-centered and person-sensitive" school (1995, pp. 255-267).

Thus, Catholic educational leaders understand Eisner's statement to extend beyond academic growth and into the faith development of the entire school community, including the staff, students, and parents, too. By providing opportunities for the faculty's faith development, in particular, the principal solidifies the foundation for this desired outcome to be actualized.

Lessons from the interpretive level of reflection . . .

Murphy and Beck's (1994) metaphorical descriptions give multiple meanings concerning *how*, in a technical sense, a principal might act when confronting the practical problems and moral dilemmas of a typical day. But, these six metaphors—taken individually and in aggregate—only partially define the meaning of the role expectations placed upon school principals. While these multiple perspectives illuminate the complexities associated with the principal's role and bring some of their more subtle dimensions into clearer relief, the best guidance these metaphors offer is a clearer understanding of the implicit messages principals enact through their decisions.

Annie could easily shift between these metaphors as she considers how to respond appropriately to her problems and dilemmas. In addition, Annie can use Sergiovanni's (1992) schema to sort out the origins of her leadership practice by untangling her beliefs and assumptions about Catholic schooling. Through reflective practice, Annie can demonstrate not only *how* she does what she does but also *why* she thinks the way she does which, in turn, helps her to consider more critically why she makes the decisions she does.

Annie's search demonstrates her desire to integrate her world view with Gospel values. To this point, Annie's reflective practice has helped her to realize that Gospel values—Scripture and Church teaching as these have been transmitted through the generations—provide the foundational elements of her faith and constitute the heart of her leadership practice. In addition, Annie realizes that much of her frustration emerges from her wonderments concerning how she might best integrate Catholic educational thought into her decision-making process.

In brief moments of solitude, Annie's reflective practice indicates a shift in focus. On the surface, Annie is moving away from a technical approach to educational administration to a more reflective practice approach to educational leadership. Furthermore, Annie's reflective practice has brought her to recognize how, as a teacher, and now, as a principal, Annie relies primarily on the force of her personality as well as her tacit beliefs about schooling to deal with her professional challenges. At a more personal level, Annie's reflective practice upsets her because although her educational administration training program exposed her to an array of management skills, it never challenged her to confront the substantive moral dilemmas related to educational leadership practice, in general, and Catholic educational leadership practice, in particular.

Now, as a Catholic educational leader, Annie wants to deliberate not so much about the practical problems arising each day but, more importantly, about the moral dilemmas that surface each day. While Annie is confident that she can "put out the fires," she is not so confident that she can easily resolve the difficult issues embedded in the dilemmas of practice (Cuban, 1992).

For Catholic educational leaders, reflective practice challenges the deficiencies of technical responses devoid of moral implications (Lickona, 1991; Sergiovanni, 1992; Starratt, 1994). And, despite the inevitable frustration Catholic educational leaders will experience as they struggle to integrate professional practice with Gospel values, Catholic educational leaders will develop confidence as they consider the root beliefs and values inherent in Catholic education. Here, at the critical level of reflective practice (Van Manen, 1977), Catholic educational leaders will discover the *why* of their practice.

Contemplative practice: The critical level of reflection...

Sergiovanni's (1992) leadership schema and Van Manen's (1977) three levels of reflective practice have informed Annie about the many influences shaping her beliefs and mindscape. She also recognizes the difference between rote, technical responses and authentic and deliberative decision making (Burlingame & Sergiovanni, 1993; Burlingame, Coombs, & Thurston, 1999). In addition, Annie has become increasingly aware of the subtle meaning and messages that her decisions convey.

Furthermore, Annie is aware that her belief system not only includes her educational beliefs. More importantly, Annie's beliefs also incorporate Scripture and Church teaching. These merge with her educational beliefs, forming a mindscape that, when enacted in her decisions, makes for integrated Catholic educational leadership practice.

Reflective practice has assisted Annie to understand, in a mindful way, the *why* that must be part of her decision-making process as a Catholic educational leader (Jacobs, 1996, p. 55). The definition of the term "mindful" implies a thorough understanding of the values involved in decision making as well as their implications for action. Being mindful means reaching into the depth of one's reasoning process to study all that precedes decision making—that is, becoming aware of one's metacognitive activity at the critical level of reflection (Van Manen, 1977)—and using this awareness when engaging in problem-solving and decision-making activities.

All of this has brought Annie to the realization that she needs to explore how she thinks about problem solving and decision making as a *Catholic* educational leader. Casting aside the secular connotations associated with reflective practice, Annie considers applying a religious concept that she learned years ago to specify the type of reflective practice she is convinced will integrate Gospel values with her leadership obligations. Annie calls her experiment "contemplative practice."

The critical level of reflective practice responds to "why" principals choose to act as they do. For a Catholic educational leader, the ultimate "why" is Gospel values. These distinguish Catholic educational leadership practice and create contemplative practice.

***Identify an incident where Gospel values informed your decision-making process and influenced your educational leadership practice*:**

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The palette of Gospel values: The cornerstone of contemplative practice...

Sergiovanni's (1992) leadership schema depicts the "heart" of leadership to include the educational leader's basic beliefs and values (Figure 10). These provide the basis for the decisions that educational leaders make each day, whether the problems and moral dilemmas of practice are mundane or gravely serious.

Sergiovanni identifies educational leadership as the interaction of the heart, the head, and the hand. As a Catholic school principal:

a) Identify the heart of your practice:

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b) Identify the head of your practice:

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c) Identify the hand of your practice:

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Figure 10.

THE DYNAMIC INTERACTION OF THE HEART, HEAD, AND HAND IN EDUCATIONAL LEADERSHIP PRACTICE

the **HEART** (what I value and believe)	→	the **HEAD** (my mindscape of how the world works)	→	the **HAND** (my decisions, behaviors, and actions)
the **HEART** Critical level of reflection	←	the **HEAD** Interpretive level of reflection	←	the **HAND** Technical level of reflection

Adapted from: Sergiovanni, T. J. (1992). *Moral leadership: Getting to the heart of school improvement* (p. 8). San Francisco: Jossey-Bass.
Van Manen, M. (1977). Linking ways of knowing with ways of being. *Curriculum Inquiry, 6*(3), pp. 205-229.

For Catholic educational leaders, Gospel values are the heart of authentic, deliberative decision making. What are "Gospel values"?

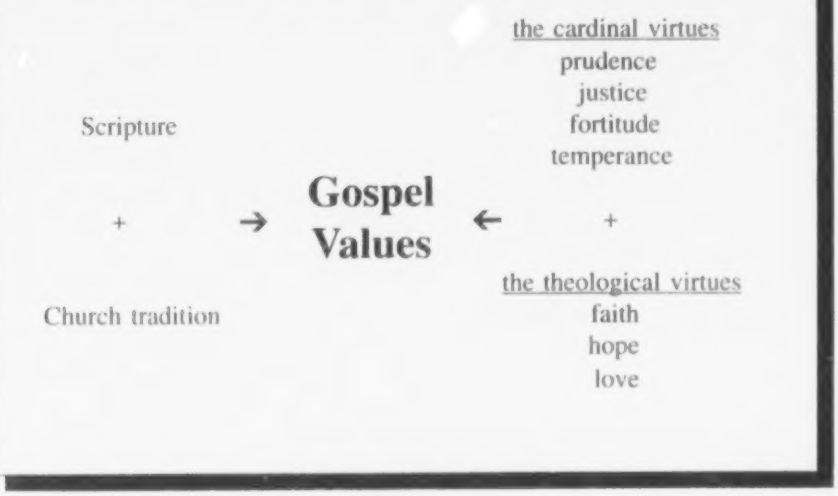
In her imagination, Annie likens Gospel values to an artist's palette of colors. The palette of Gospel values contains the primary colors of Catholic life, the theological virtues of faith, hope, and charity. When these primary colors are mixed together, the cardinal virtues of moral Catholic living emerge in all of their brilliance: prudence, justice, fortitude, and temperance. For Annie, then, Gospel values are the product of Scripture and Church teaching which provides the foundation of virtue animating Catholic educational leadership practice (Figure 11).

Annie's image of the palette of Gospel values identifies the belief system embedded in her practice as a Catholic educational leader. The primary colors of the three theological virtues offer Annie guidance as she paints her Catholic educational leadership practice with the virtue of faith. For Annie, faith reminds her that God alone provides her ultimate *Why*, the purpose and end of human existence. It is the virtue of faith that provides the substantive foundation for Annie's role as minister for the Church (*The Catechism of the Catholic Church*, 1994).

Next, the virtue of hope sustains Annie as she searches for solutions to the many problems and dilemmas occurring in her day. In this sense, the virtue of hope lightens the weighty load for Catholic educational leaders who live not only with hope, but also offer hope to the members of the school community.

Figure 11.

THE GOSPEL VALUES FORMING THE HEART OF CATHOLIC EDUCATIONAL LEADERSHIP PRACTICE



Lastly, the virtue of charity provides the basis for all of Annie's interactions with the members of the Holy Name Catholic School community. Each problem and dilemma is not only an important matter to be resolved but, more significantly, offers an opportunity to exercise the virtue of charity by representing the person of Christ in one's interactions.

Cite how the metaphor of an "artist's palette" expands your reflections concerning educational leadership practice beyond those notions typically associated with more technical descriptions:

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For Annie, then, the theological virtues of faith, hope, and charity provide the primary colors exemplifying the Catholic educational leader's decision-making process. And, just as the primary colors provide the basic tincture for the other colors on Annie's palette of the Gospel values, so too the cardinal virtues flow from and give additional texture and hue to the three theological virtues.

The first cardinal virtue, prudence, assists Catholic educational leaders to maintain balance in tense situations by providing principals the ability to investigate issues with caution, discretion, and yet, to render sound decisions conversant with their school's fundamental mission. Catholic educational leaders demonstrate prudence as they use technical tools, like the six problem-solving frameworks (Hoy & Tartar, 1995), in their leadership practice. For example, in Annie's conversation with Jennifer Hogan, Annie's choice of the incremental framework demonstrates prudence, enabling Annie to focus on the root of the dilemma, the social pressure Jennifer is experiencing, rather than on the symptom, Jennifer's desire to change schools again.

Justice, the second cardinal virtue, gives Catholic educational leaders support as they make tough decisions where fairness and responsibility appear to conflict. Justice balances individual interests with community responsibility and, as such, provides the basis of authority in a democratic school community (Jacobs, 1997b). Recall when Chip Flanagan's father arrived at the Child Care Center after it had closed for the day. Annie had to take a firm stand concerning school policy. She enforced the late fees and provided Chip's father a clear understanding about what the requirements of justice dictate in this instance. At first brush, the application of justice can appear somewhat cold, especially to those who act unjustly.

The third cardinal virtue is fortitude, which provides the Catholic educational leader strength to make "the tough call." By supporting the principal's courage to do "the right thing," fortitude undergirds patience. Throughout her day, Annie responds to a variety of situations that require immediate action. But more importantly, fortitude emboldens Annie as she seeks to imbue her leadership practice with Gospel values.

Lastly, the cardinal virtue of temperance moderates physical desire and ambition by balancing humility and confidence as well as exuberance and tact. Temperance supports principals as they respond to serious challenges. For example, although Betty Morris contests Annie's leadership, Annie's temperance enables her to restrain herself from lashing out at Betty. Annie deals with Betty instead by allowing Christian professionalism to temper her responses.

Decision making can be likened to the Catholic educational leader's artistic hand, which paints a school portrait with the brilliant hues of virtue. Gospel values provide the foundational pigment making daily life in Catholic schools not so much an exercise in developing young minds but more so an exercise in developing hearts animated by virtue. The theological and cardinal virtues, then, provide an understanding of *why* particular solutions are imperative.

The process of evaluating the presence of Gospel values in Catholic schools is not as easily accomplished as is the process of implementing accreditation recommendations. The results, however, are more crucial to the veracity of the Catholic school's mission for, although academic excellence promotes virtuous living as it assists students to focus on Truth, the challenge Catholic educational leaders confront is to direct their efforts toward the substantive purpose beyond academic excellence, that is, faith formation (*Declaration on Christian Education*, 1966).

For Catholic educational leaders who wish to utilize the palette of Gospel values to paint the portrait of a school community focused upon virtue, Buetow's phrase "reflection is essential" (1988, p. 107) rings true. Reflective practice focuses upon the *why* implicit in decisions and, in turn, introduces alternatives that allow educational leadership practice to exemplify sound professional practice.

But, Annie has reached back into her background to create a specific form of reflective practice that Catholic educational leaders can practice. "Contemplative practice," as she calls this exercise, reminds Annie of those solitary religious women and men who meditated prayerfully for God to send the Holy Spirit into a struggling world. Annie believes this is a particularly apt images for Catholic educational leaders like her who struggle daily to infuse Gospel values into their decision making because, while their educational administration training taught them to act judiciously, contemplative practice supports Catholic educational leaders as they struggle to integrate Gospel values into their decision-making process, transforming it into a virtuous process.

Annie realizes that contemplative practice offers a mechanism that can transform generic reflective practice into prayer. For Annie, as she prayerfully considers the events comprising her day and integrates her professional beliefs about teaching and learning with Gospel values, contemplative practice brings coherence to her role and functioning as a Catholic educational leader. Then, as a consequence of contemplative practice, Annie makes decisions that support and sustain the development of virtue in all members of the Holy Name Catholic School community.

In Chapter 5, Annie applies contemplative practice to six incidents from her day and discovers how contemplative practice challenges her to focus more directly upon the theological and cardinal virtues as she engages in decision making. This recognition—that contemplative practice is more than an add-on to a technical perspective or generic form of reflective practice—provides an indication that, as Annie engages in contemplative practice, her prayer is transforming her professional practice into ministry.

Annie experiences comfort and peace as she realizes that her search to identify the *why* of Catholic educational leadership has brought her to the point of other women and men in the Catholic tradition, like Teresa of Avila and John of the Cross, who found the practice of contemplation inspiring ministry. With this understanding, Annie is enthusiastic about rising to the challenges that Catholic educational leadership presents her and, like St. Paul, to run the good race (II Timothy 4:7-8).

Chapter 5

> *What we require of a moral [person] is not that [this individual] make no mistakes, but that [this individual] not undertake to do what [one] knows is wrong, and that [this individual] make every effort to discover what is right.*
>
> (Becker, 1973, p. 8)

Contemplative practice and the dilemmas confronting Catholic educational leaders...

Chapter 5 applies contemplative practice to six incidents emerging in Annie Jacobson's day as a means for Catholic educational leaders to consider how they too might utilize contemplative practice in their own "days."

One of the fundamental tasks for any principal—and certainly Catholic school principals are no exception in this regard—is to resolve the moral dilemmas that emerge in practice (Cuban, 1992). Indeed, Annie's day provides many moral dilemmas requiring resolution. But, it is how Annie applies contemplative practice to these dilemmas that gives concrete expression to Annie's practice as a *Catholic* educational leader.

For Catholic educational leaders, contemplative practice offers a process expanding the steps of generic reflective practice to include an all-important fifth step, coherence (Figure #12).

Figure 12.

THE CYCLE OF CONTEMPLATIVE PRACTICE

1. **Observe** .... determine the problem or dilemma
2. **Plan** .... consider solutions
3. **Act** .... implement a plan
4. **Evaluate** .... make judgments about the results
5. **Coherence** ..... endeavor to make decisions that reflect Gospel values and support virtuous living

Adapted from: Kemmis, S., & McTaggart, R. (1982). *The action research planner*. Victoria, Australia: Deacon University Press.

As coherence with Gospel values impacts Catholic educational leaders, they not only identify the dilemma, consider solutions, implement a plan, and evaluate consequences independent of this value base. Rather, Gospel values inform each step of the reflective practice, transforming generic reflective practice into contemplative practice.

The following six incidents from Annie's day focus upon a moral dilemma, illustrating Annie's struggle to utilize contemplative practice so that her decisions cohere with Gospel values. Ultimately, Annie can evaluate whether and to what degree her decision-making process as well as her character communicate Gospel values.

Moral Dilemma #1: Jordan Hughes

Annie's day began with a moral dilemma involving Jordan Hughes, whose mother left him at school before its doors were opened.

In this incident, as Annie gazes upon Jordan standing outside in the pouring rain, she must decide whether it is more suitable to allow him to remain unsupervised and, potentially, to get sick from standing out in the rain, or to require Jordan to disobey his mother by proceeding to the Child Care Center (CCC). Annie knows that any decision will provide other students and their parents an opportunity to raise thorny questions about Annie's values.

While these competing values weigh on Annie's mind, her impulse is to make an expedient decision. Annie considers ignoring the situation since Jordan's mother chose to drop him off early at school, in effect, creating this problem. For Annie, however, this decision is unacceptable for it not only contradicts school policy but Annie's better judgment as well. Annie's prudence dictates that Jordan's safety not be compromised and, from a legal perspective, school policy requires that Annie send Jordan to the CCC. Further complicating matters, Annie suspects that Mrs. Hughes' reluctance to send her son to the CCC is based solely on financial considerations.

Annie is confronted with a very practical problem riddled with moral consequences: Does she rescind the CCC fee so that Jordan can attend the program? If Annie does, her resolution will raise questions concerning justice and equity, for Annie knows that other families face similar financial constraints and yet sacrifice to send their children to the CCC program. Furthermore, if Annie rescinds the fee for Jordan, Annie knows that she cannot implement this solution universally, for the CCC is required to operate with a balanced budget and the CCC's Director will challenge Annie about her commitment to the policy defined prior to the CCC's opening and the Director's hiring.

Despite her impulse, Annie realizes that an expedient decision will provoke additional problems and increase the probability that she will have to deal with other moral dilemmas that an expedient decision would most likely set into motion.

Annie also recognizes that Jordan's situation presents more than a "problem" as she calculates the costs associated with potential solutions. For Annie, her concern focuses upon Jordan's health (he is standing outside in the rain and is inappropriately dressed), his safety (he is unsupervised), and the Hughes' financial constraints. These concerns illustrate how Annie's belief that "what is best for the child" sometimes comes into conflict with strictly pragmatic realities.

Interestingly, though, when Annie implements her plan, she explains to Jordan that "school rules" forbid him to remain outside. Annie's message conveys that rules are important but, at the same time, as Annie explains how these rules are created from an understanding of what is good for every student, she communicates her sense of justice and its relationship to community life at Holy Name Catholic School. Concurrently, Annie models for Jordan how members of the school community bear an obligation to care for one another. And furthermore, Annie teaches Jordan how Gospel values animate daily life at Holy Name Catholic School.

Because Annie believes that the Hughes' financial situation is the root cause of the dilemma confronting her, Annie's solution requires that she deal with the Hughes' financial situation, too. Thus, Annie's plan includes meeting with the CCC Director. Having already decided to rescind the charges, Annie now wants to portray this situation in terms of Jordan's welfare. Giving this issue priority and placing the Hughes' financial considerations ahead of school policy transforms Annie's decision from a strictly *pragmatic* decision to a *moral* decision.

Although the narrative does not report the outcome of Annie's decision, several plausible outcomes do come to mind. For example, Annie may receive a call the next morning from Jordan's mother berating Annie for compelling Jordan to contradict his mother's orders. At that point, Annie will have to explain the *why* behind her decision and to raise the issue of the Hughes' finances. Another possible outcome is that Mrs. Hughes may continue to bring Jordan to school early, fully expecting that Annie will continue to rescind the CCC fee. If this is the outcome, Annie will then be confronted with deciding whether this is just, given that other parents must pay the fee. There is also the question that the CCC Director will raise, namely, whether the CCC can continue to operate if fees are rescinded for families who cannot afford to pay for child care. All of these issues concern justice and require Annie to weigh the benefits and consequences associated with a decision.

No matter what the outcome, whatever decision is made in a moral dilemma, principals know that school policy generally will protect them. But, this assurance provides little satisfaction for principals who want to render decisions that are not only legal according to policy and procedural guidelines, respectful of parental wishes, and sound according to child development theory, but also consonant with Gospel values. Oftentimes, there will be no satisfactory resolution and principals must continue to weigh alternatives and to question whether their decisions are in the students' best interests. "What is best for the child?" is the yardstick Annie chooses to evaluate her decision in this incident in order to infuse Gospel values into her deliberations.

Figure 13.

CONTEMPLATIVE PRACTICE IN THE JORDAN HUGHES INCIDENT (pp. 13-14)

1....**Observe**: Annie observes Jordan being dropped off early for school. He does not proceed to the CCC. Annie immediately recognizes that this problem is more complex than simply "What am I to do with Jordan?" Annie identifies the immediate problem, but understands that other potential issues are involved in this situation.

2....**Plan**: As she observes Jordan, Annie considers possible solutions—a) leave Jordan outside unsupervised, inappropriately dressed, and in inclement weather; b) send Jordan to the CCC and bill his mother; or, c) send Jordan to CCC and charge no fee. Annie weighs each option, then reflects about the meaning and messages each option sends.

3....**Act**: Annie implements her plan for Jordan, one that is more than a tactical move to enforce policy. The opportunity exists to teach Jordan (and potentially his mother) about the values animating membership in a Catholic school community.

4....**Evaluate**: Annie considers the probable results of her plan. Annie envisions an angry mother who continues to drop her child off early at the CCC and refuses to pay fees as well as other parents who complain about fairness. As Annie considers how she might manage the dilemma effectively, she creates professional knowledge for use in future dilemmas.

5....**Coherence**: While Annie's assumptions about Catholic educational leadership shape how she identifies the dilemma and explores possible solutions, her commitment to Gospel values guides Annie as she develops and implements a plan and awaits its hoped-for outcome to emerge.

When Annie originally applied the classical framework to the moral dilemma involving Jordan Hughes, she realized how the technical approach implicit in the classical decision-making framework assumes that there is one best way to solve this problem. However, in human relationships, unanticipated events oftentimes impede intended results from occurring. Since Annie believes that Jordan's intellectual and moral formation is her primary responsibility, she must look beyond school policy for a resolution. Annie's belief that Gospel values animate life at Holy Name Catholic School influences her decision-making process, making it possible for her to exemplify virtuous living for Jordan and his mother. By acting consistent with her beliefs, Annie's solution brings coherence to her beliefs and her decision.

The integration of Annie's beliefs with her leadership practice exemplifies the interaction of her heart, head, and hand (Sergiovanni, 1992). In addition, Annie's leadership practice proceeds beyond the technical level of reflection (Van Manen, 1977) as she reinforces Gospel values as the purpose guiding her as a Catholic educational leader.

Annie's character motivates her to seize this teachable moment at the very start of her day to demonstrate to Jordan Hughes the challenge St. James issued to the Christian community in Jerusalem. He wrote: "A body dies when separated from the spirit, in the same way faith is dead if separated from good deeds" (James 2:26). By refusing to succumb to expediency, an easy way out, Annie communicates what it means to be a member of the Holy Name Catholic School community. And, through her decision and subsequent actions, Annie's character evidences the virtues of prudence, justice, and charity.

Moral Dilemma #2: Rhonda Sawyer

As Annie shuttled the two eighth graders to Holy Angels Catholic High School, she reminisced about the moral dilemma confronting her just after being named principal at Holy Name Catholic School. Annie also remembered the question predominating her considerations: "What would be in Rhonda's best interest?" For the neophyte principal, this incident taught Annie the importance of upholding one's core values as events and expediency conspire to tempt principals to compromise their values.

Annie vividly recalls that hot August day.

First, the Sawyers told Annie that during the previous school year their daughter produced mediocre work during the first, second, and third quarters, but put forth good effort during the fourth quarter. Is it not important, the Sawyers asserted, to consider Rhonda's positive efforts rather than to remind her time and again about her inadequate efforts?

Second, as the new school year was about to commence, both Annie and the Sawyers knew that time was of the essence. For Annie, however, although time was important, it was not essential. What was important for Annie was that her initial decisions communicate her beliefs and values. Annie wanted to proceed carefully to send only those messages that would support the purpose of Holy Name Catholic School that she, as an architect of Catholic culture (Cook, in press), wished to create. Rhonda's parents, however, wanted Annie to act immediately.

Third, the Sawyers came prepared. They had even developed a list for Annie, suggesting several possible resolutions as well as the

Sawyers' reactions to each:

a) to retain Rhonda in the fourth grade—not a serious option;
b) to give Rhonda a conditional promotion with make up work to be completed—an option to be considered;
c) to allow Rhonda to decide—a more preferable option; or,
d) to let Rhonda's parents decide about retention since they raised the issue—the preferred option.

As Rhonda's parents ticked off these options and their reactions, Annie focused more upon the risks associated with each option than upon the parents' reactions.

Fourth, Annie wondered aloud whether a decision to promote to Rhonda might lead her to infer that, in the future, she could perform poorly and be promoted again. The Sawyers believed that Miss James' decision to retain Rhonda already had the positive effect of teaching Rhonda that she must put forth greater effort throughout the entire school year.

The Sawyers then asserted a fifth possibility: if Rhonda is retained, she might become discouraged and give up. Were this the case, retention would prove counterproductive. This was the possibility that gnawed at Annie's conscience. It was at this point, Annie now recalls, that she decided to interview Rhonda before implementing any resolution.

At the interview, Annie shared her concerns and outlined three options. Rhonda then shared her own concerns, including Rhonda's belief that she is a "big" girl and would not "fit in" with the younger students. Rhonda was certain that the younger students would tease her and make fun of her. Rhonda also expressed the belief that she would be bored if she is retained. Although Miss James' unilateral decision hurt Rhonda because it questioned her ability, Rhonda exuded confidence that she could complete the work required at the fifth grade level.

Annie remembers being impressed by Rhonda's insight. And, in retrospect, Annie now realizes how this impression influenced her decision-making process. Annie knows how this information—filtered through her belief that students of Rhonda's age and ability need to take responsibility for their own learning as well as research indicating that retention can have negative effects on a student's healthy development—led Annie to conclude that Rhonda should make the decision. Annie also thought this approach would make it less likely that Rhonda would manipulate the outcome.

But, Annie recollects, she not only wanted to provide Rhonda reasonable hope for academic success. Annie also wanted to encourage Rhonda to learn that fortitude and accepting responsibility for one's choices are important virtues to be learned in the educational process.

In the end, Annie concurred with Rhonda's choice to be promoted but decided, along with Rhonda, that the promotion would be conditional. That is, both Annie and Rhonda's fifth grade teacher would evaluate Rhonda's work each week during the first quarter to determine whether Rhonda was putting forth her best efforts and should remain in the fifth grade.

Figure 14.

CONTEMPLATIVE PRACTICE IN THE RHONDA SAWYER INCIDENT (pp. 16-17)

1....**Observe**: Rhonda knows that she is not being promoted. Her parents question the decision and provide Annie with additional information. Annie recognizes that the problem confronting her is complex—the actual problem is merely a surface manifestation of a much larger issue. Annie is relatively certain that retaining Rhonda will not solve the issue.

2....**Plan**: Annie considers three solutions—a) to pass Rhonda conditionally; b) to allow Rhonda's parents to decide; or, c) to let Rhonda decide. Annie also considers how she would implement each solution, the meaning and messages each sends not only to Rhonda but to the school community as well, and the *why* implicit in each solution.

3....**Act**: Annie begins to implement her plan for Rhonda by allowing her to make the decision about retention.

4....**Evaluate**: Annie considers the probable consequences—a) Rhonda fails next grade; b) Rhonda believes that she "pulled one off"; c) Rhonda's teacher objects; and/or d) other parents complain. Annie evaluates these consequences, considering how she might manage the problems she foresees resulting from her decision.

5....**Coherence**: Annie's fortitude allows Rhonda to make the decision about promotion and Annie to support Rhonda's choice. The coherence between Gospel values and Annie's decision sends Rhonda an implicit message concerning the cardinal virtue of fortitude and the personal responsibility it requires.

As Annie and her two charges return from Holy Angels Catholic High School, Annie experiences satisfaction with Rhonda's subsequent success and is overjoyed by Rhonda's desire to attend Holy Angels High School. During the past four years, Annie's relationship with Rhonda—due to the mutual respect and trust they have developed—has carried Rhonda through a very difficult time. In this incident, Annie's efforts to challenge Rhonda's academic development proved successful. But, Annie experiences greater satisfaction because her efforts to create a faith-filled experience for Rhonda proved successful. For Annie, this embodies what Catholic educational leadership is all about.

Beliefs, values, and assumptions influence the decision-making process and assist in creating meaning and in sending messages. The contemplative model acknowledges the importance of the interpretive level of reflection (Van Manen, 1977) by encouraging principals to examine the meaning they wish to create. In this incident, Annie's solution communicates her support for a student's emotional and social development—considerations beyond strictly academic criteria—demonstrating Annie's holistic approach to educating youth. As a Catholic educational leader, Annie's commitment to Gospel values is the meaning implicit in Annie's decision to allow Rhonda to decide about retention. Thus, during the interview, Annie exemplified the virtues of fortitude and responsibility, providing Rhonda a concrete experience of what it means to be a member of a Catholic school community.

Moral Dilemma #3: Jennifer Hogan

As Annie ponders Jennifer Hogan's dilemma, Annie remembers how difficult it was to envision any positive outcome. During the previous summer, Jennifer chose not to return to Holy Name Catholic School because she disliked its restrictive rules and expectations. Unfortunately, Jennifer's parents allowed their daughter to transfer to the public school where Jennifer soon became the target of prejudice and discrimination.

Jennifer's dilemma calls for a principal who is mindful of the unpredictability and instability of human nature which contributes to much of the turbulence present in schools. Whereas Jennifer's mother had previously succumbed to her daughter's pleadings, Annie wants to pause and exercise caution before making a final decision.

The initial stage of Annie's search for a resolution to Jennifer's dilemma also happens to be the first step in Annie's plan. By suggesting that Jennifer visit Holy Name Catholic School before making a decision about returning, Annie affords both herself and Jennifer additional time to consider the options before creating a definitive plan and committing to it. Annie hopes that by delaying a decision, Jennifer's parents—or perhaps even Jennifer herself—will make a decision.

But, when Jennifer shares the difficulties she is experiencing in the public middle school, Jennifer's difficulties transform into a moral dilemma requiring more than a technical solution. Framed in this way, Jennifer's dilemma causes Annie to wonder how she could send Jennifer back into the setting she has so vividly described? On the other hand, Annie also wonders how she can readmit Jennifer, a student who is not likely to succeed?

Figure 15.

CONTEMPLATIVE PRACTICE IN THE JENNIFER HOGAN INCIDENT (pp. 23-24)

1....**Observe**: Annie observes that Jennifer requires adult guidance in coping with her problems. Annie recognizes that students are oftentimes involved with dilemmas they cannot solve alone.

2....**Plan**: Annie considers possible solutions—a) tell Jennifer that she cannot return; b) let Jennifer return; or, c) tell Jennifer that her parents must decide. Annie looks for a plan that eases toward a decision. She carefully crafts a message that focuses upon how Annie can assist Jennifer rather than simply to say "yes" or "no" to the request.

3....**Act**: As Annie implements her plan for Jennifer, Annie recognizes the complexity of Jennifer's situation. Annie also recognizes that she must integrate Jennifer into a community that will provide support and affirmation as well as appropriate challenge. Annie will meet or talk with Jennifer's parents about the values Annie believes are operative in this moral dilemma.

4....**Evaluate**: Annie envisions the possible consequences—a) Jennifer is unsuccessful at Holy Name Catholic School; b) Jennifer drops out of public school; c) Jennifer's parents provide the support Jennifer needs; and/or d) Jennifer develops a relationship with the faith community. In light of Annie's understanding about the ministerial dimensions of her role, Annie believes that consequences c) and d) are the best outcomes she could hope to facilitate in this dilemma.

5....**Coherence**: Annie seeks to let Jennifer and her parents know that the members of Holy Name Catholic School care about Jennifer. Annie's assumptions about Catholic educational leadership and her commitment to Gospel values direct the solution. Annie's goal is to achieve coherence between Gospel values and her actions as a leader in the school community.

The incremental framework (Hoy & Tartar, 1995) provides Annie a technical tool to deal with the problems embedded in this incident. However, Annie cannot resolve these problems simply by using an exclusively technical approach because, as a Catholic educational leader, Annie clearly perceives how this moral dilemma relates to broader notions of the Church as a community and its teachings concerning social justice. In light of these notions, the interpretive level of reflective practice reminds Annie that her response should reflect the ministerial dimensions of her role. Thus, Annie concludes that she should neither arbitrarily readmit nor refuse to readmit Jennifer to Holy Name Catholic School. Rather, Annie should endeavor instead to solidify Jennifer's relationship with her parents so that the three of them might come to a good decision.

In sum, Catholic educational leaders react to problematic situations through decisions that translate fundamental assumptions about this leadership role into concrete actions. In this case, Annie's belief system (examined in the critical level of reflection) and her mindscape (examined in the interpretive level of reflection) guide Annie's administrative behavior, in general, as well as how she strategizes to deal with Jennifer's dilemma, in particular. Two Gospel values, charity and justice, motivate Annie as she plans how best to assist Jennifer. Further, the Gospel value of prudence dictates that Annie gingerly raise Jennifer parents' awareness of the tremendous amount of stress their daughter is experiencing. Thus, Annie's decision is coherent with three Gospel values.

Moral Dilemma #4: Sara Dyer

Due to the allegation of physical abuse, legal obligations complicate the incident involving the school counselor, Jean Laursen, and a student, Sara Dyer. While state regulations require Jean to report Sara's allegation to the Department of Human Services (DHS), the information Annie relays tempers Jean's professional zeal. Intuitively, Annie relies upon the mixed-scanning framework to deal with this moral dilemma because mixed-scanning allows Annie and Jean to make small decisions which they can alter if necessary (Hoy & Tartar, 1995, pp. 48-49).

Both Annie and Jean realize that Sara's objective—to live with her father—is what motivates Sara. As the two discuss the complexities of this incident, Annie encourages Jean to proceed slowly, delaying a decision until Jean weighs the various alternatives suggested by other professional colleagues. By delaying a decision, Annie knows that Jean will gain additional time to accumulate data as well as to develop a more accurate assessment. In addition, Annie is aware that by making small, calculated decisions having controlled outcomes, Jean will also be able to minimize any damage that Sara's potentially false accusation could inflict upon innocent parties. Lastly, additional time will afford Jean the opportunity to steer Sara and her family into therapy.

This incident exemplifies how crucial it is for principals to collaborate with school counselors in developing strategies to assist troubled students and their families. For a variety of reasons—not the least of which is that principals and counselors have little time for extended conversations concerning issues related to student growth and development—principals and school counselors oftentimes operate autonomously. But, because Annie believes that Jean Laursen's role is to assist Annie in dealing with issues related to the student growth and development, Annie and Jean meet regularly so that both possess the essential information needed to provide students and their families an appropriate intervention.

As is characteristic of a moral dilemma, Sara's situation is replete with administrative problems, including what information the principal and school counselor should provide Sara's mother, how involved the school should become in the personal affairs of families, and the relationship of children to biological parents who have been divorced and whose relationships with their children are dictated not by love but by court-ordered custody agreements. Annie and Jean Laursen cannot avoid dealing with Sara's dilemma but, in light of its complexities, their first step must be to address the situation in a way that allows them the opportunity to alter their plan should subsequent information invalidate previous assumptions.

The plan divides responsibilities between Annie and Jean. First, Jean will work with Sara's family to seek the professional assistance they need. Concurrently, Annie will visit with Sara's teachers and gather information for Jean about Sara's current academic performance. When the two meet later in the week, this information will help them to decide whether Sara is improving and what additional steps may be necessary.

Beyond these administrative actions, however, Annie decides to seize every opportunity to draw on the spiritual strengths of Gospel values to support and to motivate Sara. For example, Annie considers using the lives of saints, like Saint Agnes and Saint Maria Goretti, to talk with Sara about young women who have endured and overcome hardship because they possessed the virtue of fortitude. Annie also determines that she will teach Sara about the importance of truthfulness, especially about being truthful in embarrassing situations.

In this incident, Annie believes an exclusively technical response does not respond to the complexities making it a moral dilemma. Because Sara's emotional well-being directly relates to her performance in school, Annie enlists the school counselor, Jean Laursen, to guide Sara and her family to the professional resources they need.

But, as principal of a Catholic school, Annie also knows that she must move beyond simple administrative decision-making to consider Sara's spiritual growth and development. Annie takes it upon herself to provide Sara spiritual guidance emphasizing the application of Gospel values to daily life. Thus, although an administrative decision-making process within the mixed-scanning framework proves helpful in resolving the administrative problems in this incident, Annie interprets her role as a minister to require more critical reflection. The contemplative model impels Annie toward a decision coherent with the Gospel values of charity and fortitude.

Figure 16.

CONTEMPLATIVE PRACTICE IN THE SARA DYER INCIDENT (p. 20)

1....**Observe**: Annie observes Jean Laursen, the school counselor, making a decision in a moral dilemma without possessing sufficient information about Sara's history. Annie knows that situations oftentimes are not what they appear to be and decides to approach planning with caution.

2....**Plan**: Annie and Jean discuss possible solutions—a) tell Sara's mother about Sara's claims; b) encourage family therapy; c) tell Sara her claims are fantasy; or, d) report to DHS. Annie and Jean look for a plan that leads to the best long-term solution. Both must be careful that legal requirements are met and to provide Sara the professional assistance she needs.

3....**Act**: Jean implements Annie's plan. Annie directs her actions based upon the belief that Sara needs to develop a support network within the school community.

4....**Evaluate**: Annie examines possible consequences— a) Sara is unsuccessful; b) Sara no longer confides in Jean Laursen; c) Sara receives parental support; and/or, d) Sara develops a support network. Annie evaluates the results of the plan using consequences c) and d) as the standard of judgment.

5....**Coherence**: Annie endeavors to communicate to Sara and her family that the Holy Name Catholic School community cares about her. Annie and Jean develop a plan consistent with Annie's assumptions about Catholic educational leadership and her commitment to Gospel values.

Moral Dilemma #5: Larry Bailey

When making decisions, reflective practice is an intentional process that leads principals to consider multiple problem-solving frameworks. Reflective practice also teaches principals the usefulness of incorporating the tools and techniques afforded by several frameworks into comprehensive plans for dealing with the problems of practice as they arise.

Contemplative practice is also intentional, a practice that enables Catholic educational leaders to draw upon the wide array of administrative techniques provided through a multiple frameworks perspective. At the same time, contemplative practice expands these administrative considerations beyond problem-solving tools and techniques by challenging principals to think about how they will communicate and reinforce Gospel values through comprehensive plans intended to resolve the values conflict inherent in moral dilemmas.

In the incident involving Larry Bailey, Annie has a clear objective, that is, to redirect Larry's attention away from Alicia Breen. Annie wants to communicate clearly that Alicia's position vis-à-vis Larry must be strictly professional and that Larry must limit his interactions solely to those matters related to the education of his children. Annie's intention is to put distance between Alicia and Larry by using whatever problem-solving framework will facilitate that outcome.

Larry Bailey's behavior presents a moral dilemma, one challenging Annie to cross the threshold demarcating the privacy of the home and the public nature of the school. To resolve this moral dilemma, Annie has to resolve what is, for Alicia, a threatening situation. Concurrently, Annie does not want to jeopardize the home-school relationship with Larry Bailey and his children.

Once again, Annie uses the mixed-scanning framework (Hoy & Tartar, 1995) to envision potential scenarios. For example, Annie considers telephoning Larry Bailey to explain that it is generally unacceptable for any parent to contact a teacher at home to discuss a child's education unless the teacher first consents. Should Larry admit that his interest is not related to his children's education, Annie would then inquire whether Alicia has consented to Larry's advances. If Larry is delusional—believing Alicia is interested in him—Annie would then tell Larry that Alicia is not interested in him and that he must stop contacting her to discuss his personal interests. Annie hopes, however, that Larry will be sensible enough to respond appropriately to Annie's intervention. But, Annie recognizes that she must also be prepared to proceed by assisting Alicia when and if she turns this matter over to law enforcement authorities. Thus, Annie's solution would communicate the gravity of Larry's behavior and its potentially deleterious consequences.

The complexities of this incident demonstrate the deficiencies of using an exclusively technical approach for decision making. While it is possible for Annie to intervene with technical solutions, interpretive and critical reflection require Annie to uphold the Gospel values she believes constitute her role as a Catholic educational leader. In this particular incident, Annie must weigh and balance the needs and interests of those members of the school community who are most likely to be affected by her decision. Time creates pressure in this incident because Annie is aware that delaying a decision carries a high risk not only for the school community but more so for Alicia.

Figure 17.

CONTEMPLATIVE PRACTICE IN THE LARRY BAILEY DILEMMA (p. 24)

1....**Observe**: Annie recognizes that Larry Bailey's behavior presents a serious problem. Annie's concern is to discover Larry's motives as well as to protect Alicia and Larry's children.

2....**Plan**: Annie considers alternatives for dealing with this dilemma—a) direct Larry not to contact Alicia at her home; b) explain to Larry that he should not attempt to socialize with Alicia unless she consents; and, c) inform Larry about the potentially deleterious effects his behavior will have upon the school community. Annie relies on intuition to assess the gravity of this situation. What she hopes to effect is a resolution that offers the least amount of negative impact and injury upon Alicia Breen, the Bailey children, and the school community as well.

3....**Act**: In light of the potentially deleterious consequences of Larry Bailey's behavior, Annie knows she cannot afford to delay. It is time to inform Larry that his behavior is unacceptable.

4....**Evaluate**: Annie will decide what further steps to take depending upon Larry Bailey's response—a) Larry will forthrightly admit that his behavior is inappropriate and end it; b) Larry will deny Alicia's accusation, but also stop his inappropriate behavior; or, c) Larry will blame Alicia Breen.

5....**Coherence**: Annie initiates contact with Larry Bailey in a professional and charitable manner, calling on his sense of responsibility and commitment to the welfare of his children. By her actions, Annie exemplifies the Gospel values of fortitude and courage directly to Alicia and Larry and indirectly to the Bailey children.

Treading on turbulent waters, Annie's fortitude conveys her commitment to Gospel values in her decision-making process. Additionally, Annie's courage motivates her to protect Alicia.

Moral Dilemma #6: Betty Morris

Before Father Jerry returned from vacation, Annie crafted a plan for dealing with Betty Morris using the techniques afforded by the political framework (Bolman & Deal, 1984, 1997; Lutz & Mertz, 1992).

Annie's intuitive understanding of the parent community and her relationship with Father Jerry guided her decision-making process. First, Annie decided not to allow Betty or the School Board to interfere with her work as principal. Second, to re-establish order in the School Board, Annie decided to step back, remain calm, and rely upon Father Jerry to handle matters. Upon Father Jerry's return from his vacation and as part of their regular working pattern, Annie simply informed Father Jerry about Betty Morris' covert and overt machinations.

Annie's decision was wise because at the School Board meeting, just as Betty was about to introduce the idea of terminating Annie's contract when it expires at the end of the current school year, Father Jerry recognized for himself what Annie had only implied. He snickered to himself as Betty noted that the prestige afforded her as a member of the School Board as well as her outspoken advocacy of a "back-to-basics" educational program motivated "numerous" parishioners to express their "utter dissatisfaction" with the school's curriculum as well as Mrs. Jacobson's "uncompromising, unyielding, condescending, and arrogant attitude." Betty also asserted that, because many of these parishioners fear Mrs. Jacobson, they are reluctant to challenge her because she may exact retribution upon their children.

As Father Jerry surveyed the nonverbal language of the School Board members, he became more acutely aware that Betty's rhetoric is swaying several members. He worries that they may overstep the bounds of their legitimate authority. Father Jerry decides to intervene by reminding the members of the School Board to recall that their official capacity is advisory with regard to school policy and not one of involvement in school administration. He also remarks that, in light of recent reports demonstrating that American youth are not receiving a good basic education, the School Board might consider developing a policy supportive of Mrs. Jacobson's efforts to insure that every student at Holy Name Catholic School receives a sound, basic education.

Father Jerry then inquired, "Mrs. Jacobson has been pestering me for several months about the need for an intensive in-service program that would engage the faculty in long-term curriculum development. The problem, as I have told her and, as you all know very well, is that the parish can't afford such a program. Would the School Board be willing to spearhead a campaign to solicit adequate funds for the program Mrs. Jacobson has developed?"

After several members responded to his inquiries, Father Jerry sensed that his strategy diffused the tension. Father Jerry then seized the moment by gently chiding the members of the School Board to recall that their meetings are not a forum to advance personal agendas or to engage in petty feuds. Quoting gossip related to him since his return from vacation about not renewing Mrs. Jacobson's contract—and without directing his remarks at Betty Morris—Father Jerry asked the members of the School Board to recognize Annie's valuable contributions.

He also reminded the School Board that Annie was hired because its considered opinion was that Annie possessed the skills needed to bring the School Board's vision to fruition. He then cited specific examples of Annie's success, concluding with a statement that he would find it morally reprehensible for the School Board to recommend releasing Mrs. Jacobson.

Father Jerry's actions exemplify the political framework in operation. Dealing with human motivation rather than administrative necessities, Father Jerry's comments put Betty Morris on notice that he alone possesses jurisdiction in matters relating to the school and would use this authority to preserve the school's well-being. At the same time, he sent a message to the School Board endorsing Annie's professionalism, showing how she had been working quietly and deftly behind the scenes to address the inadequacy of curriculum and instruction at Holy Name Catholic School. Fr. Jerry also raised the tone of discourse from purely personal preferences supported by anecdotal data to a moral imperative, making it difficult for Betty to contradict him in public.

When facing moral dilemmas, the political framework provides a helpful tool for principals to develop a more comprehensive understanding about why individuals in school communities make certain choices. Undoubtedly, principals should be aware of these political motives but, at the same time, should not allow politics to dominate the decision-making process as individuals and groups (e.g., the faculty, Home-School Association, athletic boosters, and other school organizations) deliberate about policy and its implementation. Because the political framework highlights how individuals negotiate more for personal influence, power, and prestige than they are personally targeting principals, these considerations should help principals avoid being overwhelmed and distracted by incidents like these.

All of Annie's previous work to establish a positive relationship with Father Jerry—a relationship characterized by mutual respect for each other's authority—now yields dividends as Father Jerry publicly renews his support. Furthermore, Father Jerry also demonstrates his firm commitment to a strong parish-school link by minimizing conflict within the School Board. Fr. Jerry accomplishes this by squashing Betty's divisive actions yet, at the same time, upholding the School Board's prerogative to advise him about substantive school policy matters, including curricular and personnel issues.

Figure 18.

CONTEMPLATIVE PRACTICE IN THE BETTY MORRIS DILEMMA (pp. 26-27)

1....**Observe**: Annie observes that Betty Morris intends to derail the strategic plan and Annie's contract renewal. Annie decides to be firm: she will compromise neither her philosophy of education nor her understanding of the role of the Catholic educational leader. Annie believes that Betty is attempting to bully her into submission.

2....**Plan**: Annie examines her dilemma using the political framework for analysis. She seeks a solution that includes allowing Fr. Jerry to "run the show." Annie's goals include upholding the School Board's advisory role while, at the same time, solidifying her leadership position in interpreting and implementing policy that has been endorsed by the pastor.

3....**Act**: Annie's crafts a plan possessing several elements—a) Annie will exercise her legitimate authority; b) Annie will focus upon her duties in relation to the school board; c) Annie will defer leadership in dealing with this controversy to Fr. Jerry; d) Annie will restate her vision for the school; and, e) Annie will work to maintain harmonious relationships with the pastor, School Board, and school community.

4....**Evaluate**: Annie's objectives are clear—a) she will remain principal; b) she will focus the School Board on its strategic plan; c) she will maintain a collaborative relationship with the School Board; and, d) she will maintain unity within the school community, even if it means working with Betty Morris.

5....**Coherence**: As Annie works with Father Jerry to enhance Holy Name Catholic School as a faith-formation community, the Gospel values of prudence and fortitude inform Annie's decision-making process.

Contemplative practice leads Annie to focus her plan on those leadership practices which support community building, to promote the School Board's vision for Holy Name Catholic School, and to affirm Father Jerry's vision of faith formation for the school within the wider context of the parish community. It will take Annie some time to concretize these aspirations, but she is motivated to do so because of the respect and support Father Jerry has shown her, especially the public commitment he renewed in his statement to the School Board.

In this incident, as policy differences escalated into a moral dilemma, Annie demonstrates the virtue of prudence. She indulges neither in attacking Betty Morris nor does Annie attempt overtly or covertly to persuade other School Board members to support her in a campaign to silence Betty. Instead, Annie trusts that her relationship with Father Jerry and her record as principal will provide the necessary ingredients to solidify her leadership role. In addition, Annie exudes the virtue of fortitude as she consciously stands back and allows Father Jerry to focus the School Board's deliberations. In the end, Annie's character is her strongest ally, aided and abetted of course by her relationship with Father Jerry, her record of success, and their combined political acumen.

In sum, Father Jerry and Annie exemplify how virtuous pastors and principals can interact in the highly-charged political environment characterizing complex moral dilemmas, all the while insuring that the Catholic school fulfills its substantive purpose.

Contemplative practice and the Catholic educational leader...

Catholic educational leaders recognize how important technical skills are to professional success. At the same time, Catholic educational leaders are also aware that success in their role requires being more than clever managers. That is, Catholic educational leaders must endeavor primarily to communicate and to uphold the centrality of Gospel values in their school community's daily life. Thus, when moral dilemmas confront Catholic educational leaders, they must work to insure that their words and actions are coherent with their school's fundamental purpose. In this way, Catholic educational leaders are not merely good school managers but, more substantively, ministers who serve the members of their school communities by upholding the school's mission.

"Coherence" addresses the inconsistencies between pragmatic solutions and Gospel values. Identify a dilemma where you experienced "incoherence":

Identify the values conflict implicit in your dilemma:

The contemplative model challenges Catholic educational leaders to make mindful decisions that provide not only for the professional growth and development of Catholic educators. Catholic educational leaders must also make mindful decisions that communicate to every member of the school community the fundamental purpose—the Gospel values—animating life in the Catholic school. Ultimately, Catholic educational leaders create a school culture where students recognize in their teachers and administrators exemplars of virtue for whom the Catholic lifestyle is second nature (Congregation for Catholic Education, 1988). The principal's virtuous character figures prominently in communicating this noble ideal to the entire school community.

As a Catholic educational leader, how did Gospel values foster coherence in your dilemma?

In these six incidents, Annie evidences "thinking like a Catholic educational leader." As she considers the many people and events of her day, Annie visits and revisits her fundamental assumptions and what these imply for her practice. Annie recognizes the deficiencies inherent in the technical problem-solving frameworks and the generic rubrics of reflective practice that she learned in her teacher education program. For Annie, contemplative practice emerges as an alternative form of reflective practice that infuses Gospel values into her decision-making and evaluative processes. As a consequence, Annie can evaluate her effectiveness by discerning the degree to which her decisions convey educational leadership practice rooted in Gospel values.

One last question now remains: Who is capable of fulfilling the heroic task of leading a school-based, faith-formation community? The discussion in Chapter 6 turns from considering skills and tools to the person of the Catholic educational leader and that person's character.

Chapter 6

Show me how anyone can have faith without actions. I will show you my faith by my actions.
James 2:18

Character and the contemplative practice...

Chapter 5 focused upon Annie Jacobson as she applied contemplative practice to six incidents arising in her day. Through this activity, Annie reveals her commitment not only to educating youth but also to the fundamental purpose of Catholic schooling. Furthermore, contemplative practice enables Annie's educational leadership to be coherent with her belief that Catholic schools are not only educational communities but also, and more importantly, faith-formation communities which discover their identity in the actual practice of Gospel values.

Dissecting and reassembling these six incidents, Annie has chosen a much more demanding definition of Catholic educational leadership. She abandons the predominantly technical approach to administrative practice and secular approaches to reflective practice learned in her certification program by pursuing the more ambiguous and complex route of contemplative practice. Why? What is it about Catholic schooling that compels Annie to commit herself to this distinctive form of educational leadership characterized by and evaluated against the more exacting standard of virtuous living?

Consider how Nash defines "character":

> My character is the sum total of all those moral characteristics that make me a unique person, different in important respects from all other persons. In addition to my intuitions and feelings, these unique moral characteristics include my very special *communities*, my continuing *story*, and my formative *virtues*. (italics in original, 1996, p. 72)

Nash's three defining features of character dovetail with Sergiovanni's (1992) leadership scheme and Van Manen's (1977) levels of reflective practice that Annie is learning to integrate through contemplative practice (Figure 19).

For Nash, the first defining feature of character is "community." This element reminds Catholic educational leaders what the nation's bishops maintain is one of three crucial elements in schooling, the other two elements being message and service (National Conference of Catholic Bishops, 1972, pp. 6-8). Community identifies the unique purpose of Catholic schooling, for the Catholic school is, first and foremost, a community of faith in which youth receive an integral education. To maintain an institutional focus upon the school's *a priori* religious

Identify three communities that have shaped you as a Catholic educational leader.

1.____________________
2.____________________
3.____________________

mission, the Church delegates responsibility to the principal whose ministry serves to insure that every member of the school community receives an appropriate formation in the Catholic faith (Congregation for Catholic Education, 1988).

Figure 19.

Integrating leadership, reflective practice, and personal character through contemplative practice

ELEMENTS OF LEADERSHIP PRACTICE:

the HEART → the HEAD → the HAND

↕ ↕ ↕

LEVELS OF CONTEMPLATIVE PRACTICE:

Gospel Values → Metaphors and Leadership Assumptions → Catholic Educational Leadership

↕ ↕ ↕

ELEMENTS OF PERSONAL CHARACTER:

Formative virtues → Communities → Continuing story

Adapted from: Sergiovanni, T. J. (1992). *Moral leadership: Getting to the heart of school improvement* (p. 8). San Francisco: Jossey-Bass. Nash, R. J. (1996). *"Real world" ethics:* Frameworks for educators and human *service professionals*. New York: Teachers College Press.

For Annie, the necessity of forming an educational community points directly to the Church—the universal faith community—which is the authentic source of the Gospel values animating daily life in Catholic schools. All of the qualities that inform Annie's mindscape, from her favorite metaphors describing the principalship to her inspiring assumptions about Catholic educational leadership, are given life and take shape within the Catholic school as it functions as a faith community. It is in this context that Annie serves as a minister of the Church, especially as Annie relates daily life in the school to the broader Church community.

In the past, religious, sisters, brothers, and priests exemplified the significance of community life as a bedrock value defining schooling as Catholic (Jacobs, 1998a, 1998b, 1998c). Today, however, Catholic schools are predominantly staffed by laity who endeavor to model for youth how people live in a faith-filled community. How might this be accomplished?

Annie believes that students in Catholic schools implicitly learn their faith as the adults serving in the school community live their faith. These adults—teachers, staff, playground supervisors, cafeteria cooks, coaches, scout troop leaders—support the students' parents in the challenging and sometimes daunting task of faith formation. Annie communicates this imperative at Holy Name Catholic School by promoting faith formation as the responsibility of each member of the school community. As Annie and the other adult members of the school community collaborate to remind one another and their students to think in terms broader than one's own self-interest and to incorporate responsibility to the community into their personal decision-making process, Annie and the other adult members of the school community lead one another and their students to focus anew on the substantive purpose animating daily life at Holy Name Catholic School.

For Catholic educational leaders, daily life in the school community provides multiple opportunities to connect each member's life story with that of the Church community. As principals facilitate this connection, the Catholic school fulfills its mission by intentionally providing faith formation for its members. Daily life in the school community also provides principals multiple opportunities to refine and reshape their Catholic educational leadership practice. Annie's search to improve her leadership practice, for example, demonstrates how growth in professional practice as well as growth in virtue provide a substantive focus for personal and professional development.

Nash's (1996) second defining feature of character is "life story," a narrative informed by and given shape within role-specific communities. Daily life in these communities provides one's life story the richness, detail, and idiosyncratic quality that makes each life story unique.

Annie's life story includes her experiences as a youngster in Catholic schools where religious sisters, brothers, and priests—who by their life stories—made choices that witnessed to the significance of faith and its relationship to daily life. Later, as an adult, Annie's life story was shaped by her experience as a teacher in a Catholic school where she provided witness to a new generation of youth concerning the importance of faith and its relationship to daily life. And now, as principal at Holy Name Catholic School, Annie's life story shares a common thread with Catholic educational leaders across the generations who provided faith formation in service to the Church. In a previous era, Annie might have chosen the vocation to the religious life as a means to provide this witness but, in the post-Vatican II era, Annie has decided

Name three individuals who influenced you to become a Catholic educational leader and who influence your leadership practice today.

1.________________________
2.________________________
3.________________________

to serve the Church as a dedicated lay leader (*A Light to the Nations*, 1995).

In addition to the community of the Church, Catholic educational leaders belong to and are active participants in other communities. These include the community of the family, the local neighborhood, as well as the community of the larger city, state, nation, and the global community. Each of these communities provides lenses through which principals view and interpret their lives, their work, and their world. Thus, Annie's mindscape is informed by and takes shape not only from her experiences as a principal but also as a wife, mother, daughter, aunt, cousin, friend, and professional colleague. In each of these role-specific communities, Annie experiences multiple opportunities to live Gospel values and to learn anew what it means to be a just, prudent, and courageous, and temperate human being. These lessons challenge Catholic educational leaders to forge school cultures in which each member of the school community models the virtues that nourish life in the Catholic school as a faith-formation community.

Virtue, the third defining feature of character (Nash, 1996), possesses special meaning for Catholic educational leaders, for the virtuous life exemplifies the application of Gospel values to the problems and dilemmas confronting people each day. The virtuous person is that individual whose actions represent (that is, present *anew*) those Scriptural messages, Catholic teachings, and Church traditions that convey Gospel values to the faith community.

As Catholic educational leaders exemplify Gospel values, they routinely encounter the clash between Gospel values and those advanced by modern culture. In *Evangelium Vitae*, Pope John Paul II (1995) cites the crass materialism and self-centered secular values constituting the "culture of death." In contrast, the three theological virtues—faith, hope, and charity—and the four cardinal virtues—prudence, justice, fortitude, and temperance—support and guide Catholic educational leaders as they engage in counter-cultural decision making that promotes the "culture of life" in a faith-formation community. Annie's day integrates the entire gamut of human life, from showing respect for the parish's senior citizens to celebrating the birth of the Johnson's infant. Annie demonstrates her profound respect for life and the dignity of the human person, whether in dealing with a difficult person like Betty Morris or a needy student like Sara Dyer. Each day, Annie recognizes anew the necessity of acting virtuously if she is to meet her challenges.

Character—and its concomitant virtues—is what gives substance to the decisions Catholic educational leaders make. And, as they make decisions that balance Gospel values with pragmatic realities—like dealing with dysfunctional families, parents who place a premium upon their work and careers to the neglect of their children, and political maneuvering by influential members of the school community—Catholic

Considering the theological and cardinal virtues, which best characterizes your Catholic educational leadership practice?

____
____
____

Cite how you express virtue in your Catholic educational leadership practice:

1.______________________
2.______________________
3.______________________

Identify three individuals in your communities with whom you can converse about strengthening the other virtues.

1.______________________
2.______________________
3.______________________

educational leaders give concrete expression to the values forming their character. Thus, the personal character of the Catholic educational leader makes contemplative practice possible (Figure 20).

Figure 20.

ELEMENTS OF ANNIE JACOBSON'S PERSONAL CHARACTER

Communities	Church, family, work, civic
Story	experiences as a student, teacher, and principal in Catholic schools
Virtues	faith, hope, and charity; prudence, justice, fortitude, and temperance

Adapted from: Nash, R. J. (1996). *"Real world" ethics: Frameworks for educators and human service professionals.* New York: Teachers College Press.

Like their secular peers who engage in reflective practice, Catholic educational leaders endeavor to improve the technical aspects of daily administrative practice. But, in contrast to their secular peers, contemplative practice provides more than a bridge linking reflective practice with administrative practice. Contemplative practice affords Catholic educational leaders a mechanism to integrate their administrative tasks with their leadership role. Contemplative practice, then, challenges Catholic educational leaders to prioritize their time, to focus their decision-making process, and to reflect upon their solutions so that their decisions will reflect a virtuous character imbued with Gospel values as its guiding force.

The five facets of the contemplative practice model of Catholic educational leadership mirror the complexity of the principal's role (Figure 21).

As is evident from the six incidents of Annie Jacobson's day, many of the moral dilemmas Catholic educational leaders confront require mindful responses if only because these dilemmas do not fit neatly into pre-packaged administrative techniques or decision-making formulas. Throughout her day, Annie struggles to make decisions faithful to her assumptions about Catholic educational leadership. These decisions test the veracity of her problem-solving techniques and decision-making processes to determine whether these give concrete expression to Gospel values.

Figure 21.

THE CONTEMPLATIVE PRACTICE MODEL OF CATHOLIC EDUCATIONAL LEADERSHIP

moral dilemmas from experience
+
the three levels of reflective practice:
technical problem-solving frameworks
+
Catholic educational leadership assumptions
+
palette of Gospel values
+
the principal's character
↓
coherence in decision making

As Annie endeavors to resolve the moral dilemmas confronting her, she recognizes how contemplative practice makes it possible to bring Gospel values to bear in her decision-making process. In addition, Annie learns how the degree of virtue present in her character influences the interaction of her heart, head, and hand as she engages in educational leadership practice (Sergiovanni, 1992). Contemplative practice, then, challenges Annie to grow not only professionally but also, and more importantly in her ministerial role, spiritually.

Character and contemplative leadership...

Who is capable of fulfilling the heroic task of leading a school-based, faith-formation community?

Annie Jacobson provides a clue pointing in the direction of an answer to this challenging question: the Catholic educational leader's character is what makes it possible for these women and men to witness to Gospel values and to provide the leadership their school communities need. But, it must be recalled, "character" is more than the interaction of role and personality (Getzels & Guba, 1957), for character also represents the inner strength to do right things (Sergiovanni, 1992, pp. 99-118), that is, to be virtuous.

Virtue is the vital connection that relates educational leadership practice with personal character. Through their virtuous behavior, Catholic educational leaders transform Gospel values from abstract beliefs into concrete actions. Character, then, is the distinctive feature of Catholic educational leadership, evidencing a virtuous character forged through contemplative practice.

Contemplative practice also offers Catholic educational leaders a mechanism to evaluate their character. Principals who perfect their ability to name the dilemma, to analyze a plan before acting, and to evaluate the consequences of their decisions using coherence with Gospel values as a standard for judgment, possess the virtuous character enabling them to lead their schools as faith-formation communities.

These noble and lofty ideals might cause some Catholic educational leaders to wince as they evaluate their leadership practice against these ideals. However, since perfection is not attained in this lifetime, Catholic educational leaders might recall that these ideals are intended to serve as a stimulus in pursuing the life of virtue, as Saint Teresa of Avila recommended (Kavanaugh & Rodriguez, 1979).

The ability to apply the content of the Catholic faith to daily life is a challenge for every Catholic, but it is an especially important challenge for principals whose schools provide faith formation for the next generation (Congregation for Catholic Education, 1988). As the six incidents of Annie's day make eminently clear, leading a faith-formation community is no easy or simple task; neither does leadership follow a script. As principals resist the temptation to despair in the face of the many tests to leadership and endeavor to incorporate the cardinal and theological virtues into their decision-making process, the ministry of Catholic educational leadership becomes a daily (if not hourly) recommitment to make incremental progress in the life of virtue.

Contemplative practice provides Catholic educational leaders a potent tool toward this end by bringing together the requirements of administrative practice with Gospel values. Contemplative practice also enables Catholic educational leaders to lead teachers, parents, and other members of the school community to understand better what virtue dictates. Through their many interactions, Catholic educational leaders function as architects who design educational cultures within which an authentic faith-formation community gives direction to the community's life story and brings the school's fundamental purpose to fulfillment.

Contemplative practice identifies the unique leadership position that Catholic educational leaders occupy. These women and men are not only administrators; they are also Church ministers who teach the members of their school communities about virtuous character and, as they teach these lessons by word and example, challenge the development of virtuous character, especially in teachers who directly form the next generation of Catholic leaders. It is this capacity to embolden virtuous character in others that makes the role of Catholic educational leader one of the most critical ministries in service of the Church's teaching mission.

***Catholic educational leadership links professional practice with the principal's character. Identify those leadership activities that enable you to inculcate virtue in the faculty, students, and parents*:**

1.____________________

2.____________________

3.____________________

Just as the body requires food and the mind thirsts for knowledge, so too, growth in virtue requires strengthening. As Annie searches for tools that will help her to exercise Catholic educational leadership, she seeks assistance from trusted others. Some of Annie's friends provide helpful guidance and insight about professional, personal, and spiritual matters. For example, as Annie shares her feelings of impotence in meeting the daunting challenges confronting her, Father Jerry ministers to Annie, demonstrating how pastors can provide principals the spiritual nourishment necessary to minister effectively. Annie also consults with the diocesan superintendent, Dr. Roberta Schuster, a woman respected not only for her administrative expertise but more importantly, for her virtuous character. Dr. Schuster is more than Annie's mentor; Dr. Schuster also listens to Annie's needs and, based upon these conversations, is developing a program of formative development for the diocesan principals so that they might more effectively minister to their school communities as heralds of Gospel values. Through Annie's formal and informal conversations with other trusted confidants, Annie develops confidence that she can minister well. These conversations also remind Annie that, although she is called to sainthood—as are all of God's children—Annie has not yet achieved sanctity and needs to grow in virtue each and every day. And, as Annie does grow in virtue, she will make decisions that are more and more coherent with Gospel values.

In the mid- to late- first century, St. James inquired of the Christian community in Jerusalem: "My [friends], what good is it for someone to say that [someone] has faith if [this individual's] actions do not prove it?" (James 2:14). For Saint James, character is "faith in action." Contemplative practice reminds Catholic educational leaders that the substantive challenge confronting them is to integrate Gospel values into their daily decision-making process so that, as ministers of the Church, they will provide an inspiring witness that invites the members of their school communities to allow Gospel values to transcend their decision-making process and to animate their lives.

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